Wapato John: A Noble Life

By John V. Peters

2022

Half-brothers, Wapato John (left) and Chief Shithoksaski

About the Author

John V. Peters was born in Wenatchee in 1943 and grew up in Manson. He has a bachelor's degree in economics from Grove City College, PA and has taken some master's degree classes in history from Seattle University. He spent two years in the Army (8th Special Forces Group, Ft. Gulick, Panama), worked two years for Old National Bank in Pasco and Kennewick, WA, six years in the budget office of the Seattle School District and 20 years in the finance department of the Boeing Company in Seattle. Since returning to Manson, he has done extensive research into the Wapato Indians and the Moses allotments.

TABLE OF CONTENTS

- Cover page
- About the author
- Wapato John essay, including maps and photos
- Maps of the Columbia Reservation, Wapato John's encampment area where Maple Creek flows into the Columbia River, and Wapato John's Moses Allotment No. 8
- Photos of Wapato John standing on the left in the doorway of his church surrounded by other Indians and a priest, Wapato John sitting beside his half-brother Silicosasket, and Wapato John sitting beside his wife Madeline.
- Introduction and Indian census of 1870 made by Indian agent W. P. Winans
- Copy of the 1870 Indian census as published in the Lake Chelan History Notes (Spring, 1977)

- Comments on Wapato John's "Characters of his own invention" as mentioned by Winans

- Archive and biographical information on William Parkhurst Winans

- Copy of the act of Congress authorizing the sale of portions of the allotments of Nek-quel-e-kin or Wapato John

- Wapato John (Ne-quel-e-kin) Probate Testimony and Findings, January 1912

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Inroduction

Tom Hackenmiller, in his book Wapato Heritage: The History of the Chelan and Entiat Indians, does a wonderful job of relating the oral history of earlier generations of the Entiat Indian tribe, as these stories were facilitated with descendants of the Entiat tribe and written up by Bernice Greene during 1977 and 1978. Copies of most of these oral histories can be found in the Pacific Nothwest Collection at the Central Washington Library in Wenatchee.

What I would like to relate here are the less well known, if sparse, public records about one notable Entiat tribal member in particular, Wapato John, the half-brother of Silicosasket, the last chief of the Entiat tribe.

The Earliest Public Record

The earliest public record of Wapato John comes from an 1870 Indian census done by W. P. (Park) Winans, who was appointed Colville Indian agent in the spring of that year. This was two years before the Colville reservation was established by executive order on July 2, 1872. Winans, following his appointment, quickly sought to meet with tribal chiefs and head-men in his assigned area. He contacted the tribes and

Indian groups and invited them to meet with him by July 2, 1870, at the mouth of the Okanogan river, where it meets the Columbia. Winans communicated to the chiefs that he wanted to take a census of their people and inquire as to their spiritual, educational and material needs.

Indian researchers and authors Robert Ruby and John Brown tell us: "On June 28 Winans reached the council site, the ruins of the Hudson's Bay Company fort, about a mile above the river near the graves of the Indian victims of one of the smallpox epidemics." "The evening of the next day his spirits rose with the arrival of Innomeseecha Bill [Long Jim's father] of the Chelans and Enkawhakekum (Wappato John) from near Lake Chelan. He was impressed with Innomeseecha's powerful build and shrewdness; he was even more interested in Wappato John when he learned that he had a farm, a mining claim, and a house with a clock in it." Chief Moses arrived on the fourth day, July 2, 1870. Friendly speeches were made until Moses spoke. Moses condemned the U.S. government's handling of Indian affairs. "Then with mounting anger, blasting white men who called themselves Christians: 'The Indians don't receive any better treatment from the whites on account of their religion…'" Moses refused to participate in the census of his people saying, in the words of Ruby and Brown, "that the only authority they recognized was God, who already knew their

numbers." Innomeseecha, Wapato John and others attending the council were more cooperative.

Following are summary census results for the Chelan and Entiat tribes and Winans' remarks on Wapato John. The census was done by head of family with the number of men, women, boys and girls specified for each family. I give the Chelan tribe numbers in July, 1870 for comparison with the number of members of the Entiat tribe at this same time. The Chelan tribe recorded a total of 79 members in July, 1870 with 19 men, 20 women, 27 boys and 13 girls.

The Entiat tribe recorded a total of 57 members with 9 men, 14 women, 22 boys and 12 girls. In July of 1870 both tribes are relatively small, with their numbers undoubtedly decimated by the diseases European traders, travelers and settlers had brought into their lives. Of the total of the Entiat tribe, 45 lived along the Entiat river along with their tribal chief Silicosasket. Twelve were living with their leader, Wapato John (Silicosasket's half-brother), at the mouth of Maple creek where it flows into the Columbia river at the south end of Knapp's coulee. We can name all but one of the 12 people living at Maple creek at the Wapato John site. There was Wapato John, his wife Madeline, his four sons Charles, Sylvester, Peter and Louis, and one daughter, Mary. John and Madeline's last daughter, Mary Ann, was not yet born. Mary

Ann is said to have been born in December of 1870. And Louis, the youngest son, is said to have drowned in the Columbia river at some point before the families moved to the north shore of Lake Chelan, which probably occurred in 1880. Living with the Wapato John family was a widow, Yokesil, and her children, two sons, Pedoi and John Abraham, and two daughters, Cecile and one whose name I haven't found in any genealogies; perhaps this daughter married and moved away or died since she isn't mentioned as living on the north shore of Lake Chelan after the move was made.

After talking with Wapato John, Winans wrote up his report:

Wapito John has 4 head of Cattle, 9 Horses, 6 Hogs, 100 Chickens; 12 Acres Fenced and culitivated in Potatoes, Peas, Corn, Garden Seeds, & Apple Trees. He has 2 Log Cabins, 1 Store Room, 1 Barn & Stable. His Dwelling House is well furnished with a Clock, Tables, Chairs etc, he has a set of Characters of his own invention which enables him to Keep Accounts, he will go to a Store and buy a hundred different Articles and describe them by these Characters. He has Plows, Cradles, Hoes, Scythes, Carpenter Tools, Whip and Cross cut Saws. He wants a Protestant Clergyman and a School Teacher, he is a staunch friend to the Whites and is well known both up and down the Columbia River as a good and reliable man, and is doing all he can to induce those around him to live as he does,

that is to imitate the example of the better class of White Farmers. He has a Mining Claim close to his Farm on Bird Creek which he works by means of Sluices averaging about $2.50 per diem. He does not drink nor gamble.

Wapato John and Family Along the Columbia

As for the location of Wapato John's farm, trading post and home along the Columbia river, the earliest source appears to be the memoir of an early mining explorer by the name of Otto Klement.

We join the group of seven explorers, Otto Klement, five other white men and one Indian guide, Joe Seaam, on the morning of August 3, 1877.

Early the next morning found us at the head of beautiful Lake Chelan. This lake is upwards of forty miles in length and of an average width of a mile, walled in on either side by high mountains. The Skagit Indians maintained two canoes at the head of the lake, and Joe Seaam, being aware of their hiding place, they were speedily produced and launched. The next two days were spent in fishing and paddling about on the lake. Finding that our stock of provisions was running low, some means of replenishing it had to be found. Seaam knew of an Indian on the Columbia River by the name of Wapato John, who usually carried a small stock of provisions to sell to a band of Chinamen mining placer gold on the bars of the Columbia. The

writer and Joe Seaam volunteered to go on this mission. Leaving the camp about midway down the lake, we landed near its foot at the end of a little valley studded with scattering pine trees [this can easily be identified visually as the entrance to Knapps coulee], down which we traveled on foot to the Columbia, arriving there in the afternoon of the same day. Wapato John received us cordially and our order was promptly filled. He invited us to spend the night with him, but declining his invitation, he sent a boy out on the range for horses for us to ride back to the lake and to pack our supplies. In the meantime Wapato spread a mat on the ground and had a few watermelons brought from a field and invited us to sit down and eat. This we did, and esteemed it a real treat.

There were upwards of fifty Indians in the camp, many of the young men in paint and war garb, prancing about on their ponies. An old Indian in a tent was holding forth in a loud oration. The writer asked his guide what the old man was saying, and his reply was that he was dwelling on the fact that when he was a young man the whites were not so bold as to walk into the camps of the Indians as they have been doing in recent years; that the young men of the present had no spirit and had degenerated into women and children.

Presently the writer found himself between two young bucks, who engaged him in conversation in Chinook, a third Indian

passing on the outside, pushing one of the Indians against the writer. The affront was resented, and Wapato, observing the act, severely reprimanded the young perpetrators.

At this juncture the horses arrived, and being saddled, we took our departure. Passing up the lake a few miles, night overtook us, so we made camp on the beach. Talking over our experience that evening, the writer found that the situation was much more serious than he had felt it was. Joe Seaam, in conversation with Wapato's Indians, learned that an Indian uprising was in progress in eastern Washington, in the course of which many whites had been killed. He also observed that firearms were in great demand and that we might have esteemed ourselves fortunate that we were not deprived of those we carried. He even felt that my life would have been in danger except for the friendly intervention of Wapato John, who exercised great authority among the Indians.

The events described by Otto Klement in this oral history, transcribed by Ethel Van Fleet Harris, took place between August 3, 1877, and about August 6, 1877, when he visited Wapato John at his Columbia river camp at the opposite end of Knapps coulee from Lake Chelan.

Additional Evidence of Location

Dr. Vern Ray, an anthropologist at the University of Washington, was seeking to locate early Indian villages along

the Columbia River. His article was published in the Pacific Northwest Quarterly dated April, 1936. On page 99, in footnote 2, Ray describes his principal informants. For the Chelan Villages he says this:

Chelan: The Wapato family, three brothers in the forties and fifties and their father. These intelligent informants, one of whom attended the University of Washington law school, furnished the information here given. All live near Manson, Washington.

The father referred to is Peter Wapato, Wapato John's third son. And Peter's sons are John Baptiste, Louie, and Edward. Louie attended the University of Washington law school. If the interviews were conducted in 1935, Peter was 80 years old, John was 54, Louie was 47 and Edward was 40. The three villages they identified on the Columbia river include one at the mouth of the Entiat river, one where Maple creek meets the Columbia at one end of Knapps coulee, and one at the mouth of the Methow river. We know that the first site was the traditional site of the Entiat tribe and chief Silicosasket, and the Methow river site was the traditional site of the Methow tribe. This leaves only the Maple creek site for the group of Indians following Wapato John. The fourth village described is the Chelan tribal village at the foot of Lake Chelan on the north side

of the Chelan river. I give Ray's descriptions as they appear in his article.

CHELAN VILLAGES

Ntiatk ("weedy river").
This was a winter village located at the mouth of the Entiat river where the town of the same name now stands. It was occupied jointly by Chelan and Wenatchi peoples (see Wenatchi village no. 5).
The Entiat river served as a fishing stream but was not of great importance because of its small size.
The last chief of this village was named taxasqen, "bald mountain."
Population, 100 or more.

Niyatqen ("basin in which creek meanders").
This village of a few families was located at the mouth of Maple creek, just above the town called Winesap.

Yenmusitsa ("rainbow robe").
This village was located at the lower end of Lake Chelan. It was the largest winter encampment of the Chelan with a population of about 100. This was an important goat hunting base but for salmon fishing the residents migrated

> to the Wenatchee river. The precipitous drop from the lake to the Columbia river prevented any salmon from ascending.
>
> Xantcin ("little rocky gate") in the spatlmulux ("bitter root grounds") valley.
> This village was on the south side of the Methow river just south of the present town of Pateras. It was the home of a "renegade band" of Chelan numbering fifty or 100. Formerly this was doubtless the site of a Methow (metxo, "land of sunflower seeds") village, but was left unoccupied with the early rapid dwindling of that people.

It is pretty obvious that village number 2, "basin in which creek meanders," is the location of the Wapato John's extended family, their farms and livestock, and of his trading post. On older Bureau of Land Management maps Maple creek is shown running down to the Columbia at the south end of Knapp's coulee. Even today, after the Rocky Reach dam has raised the Columbia river many feet, there is a long stretch of level and sloped land along the river front running south from Maple creek to Stayman Flats. There was, and still is, a good deal of space for living, farming and holding cattle and horses, more than the 12 acres Winnans reported in his 1870 census of Wapato John's fenced acreage. There continues to be some water running down Maple creek to the Columbia river even

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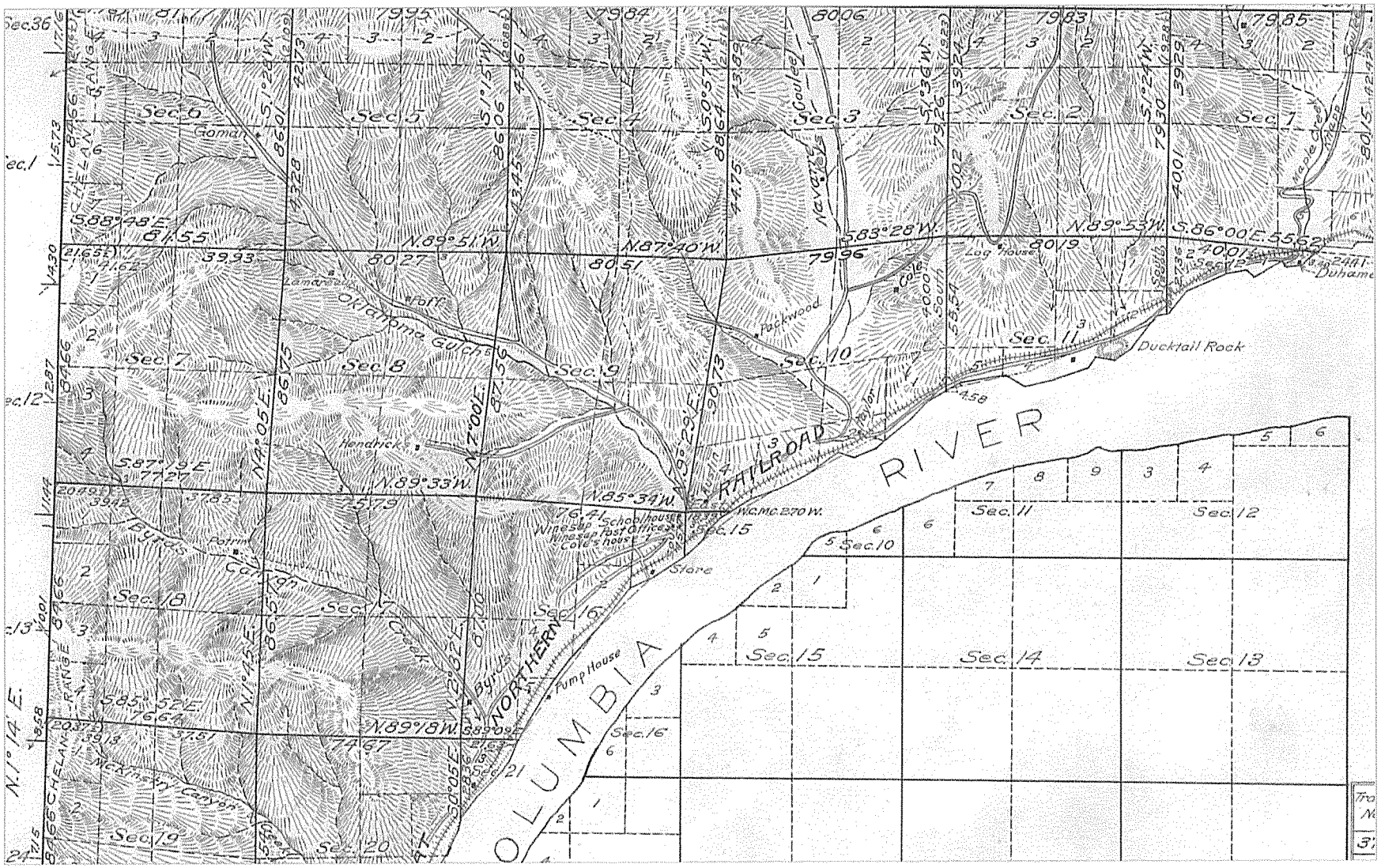
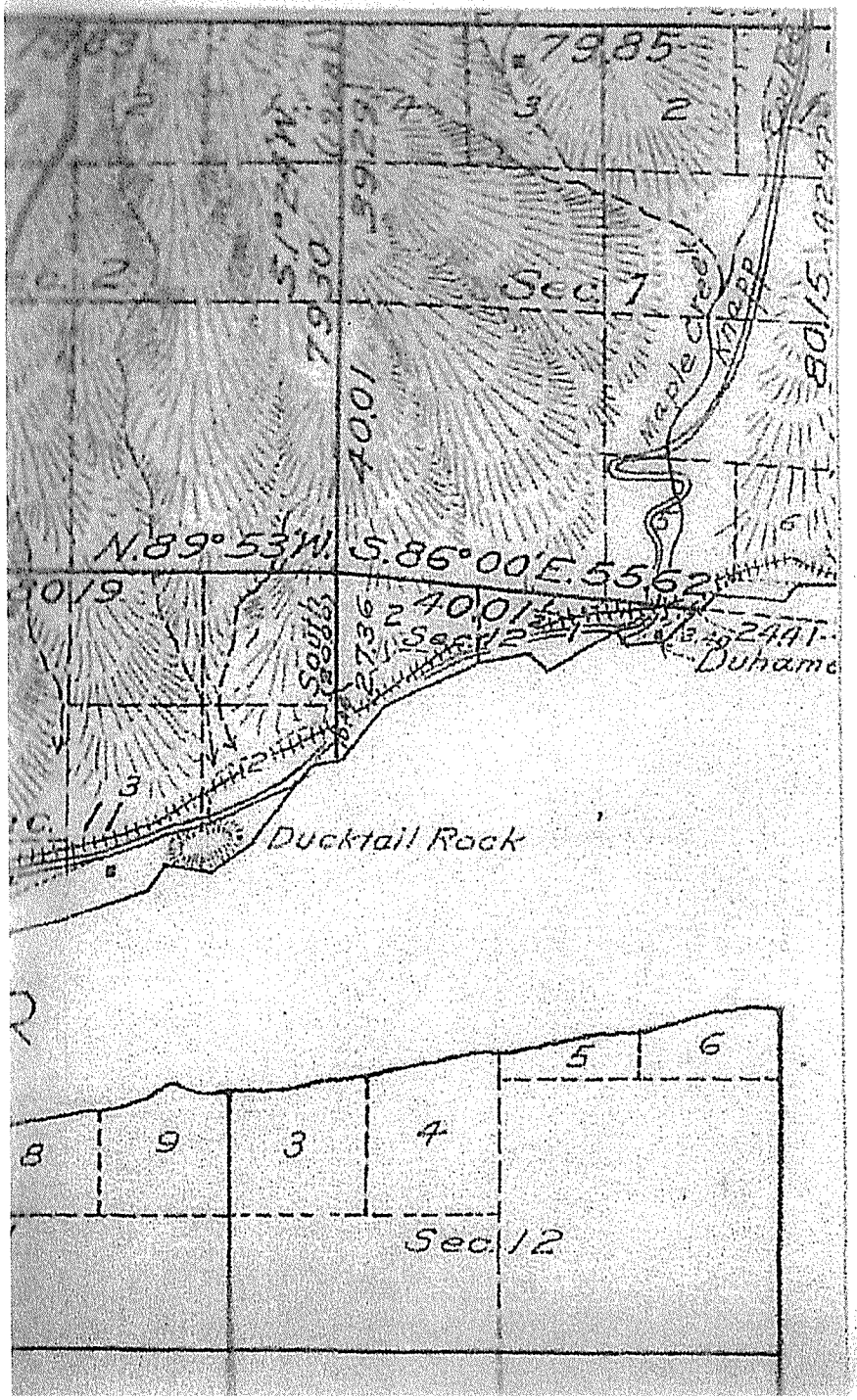


Platt approved December 17, 1884

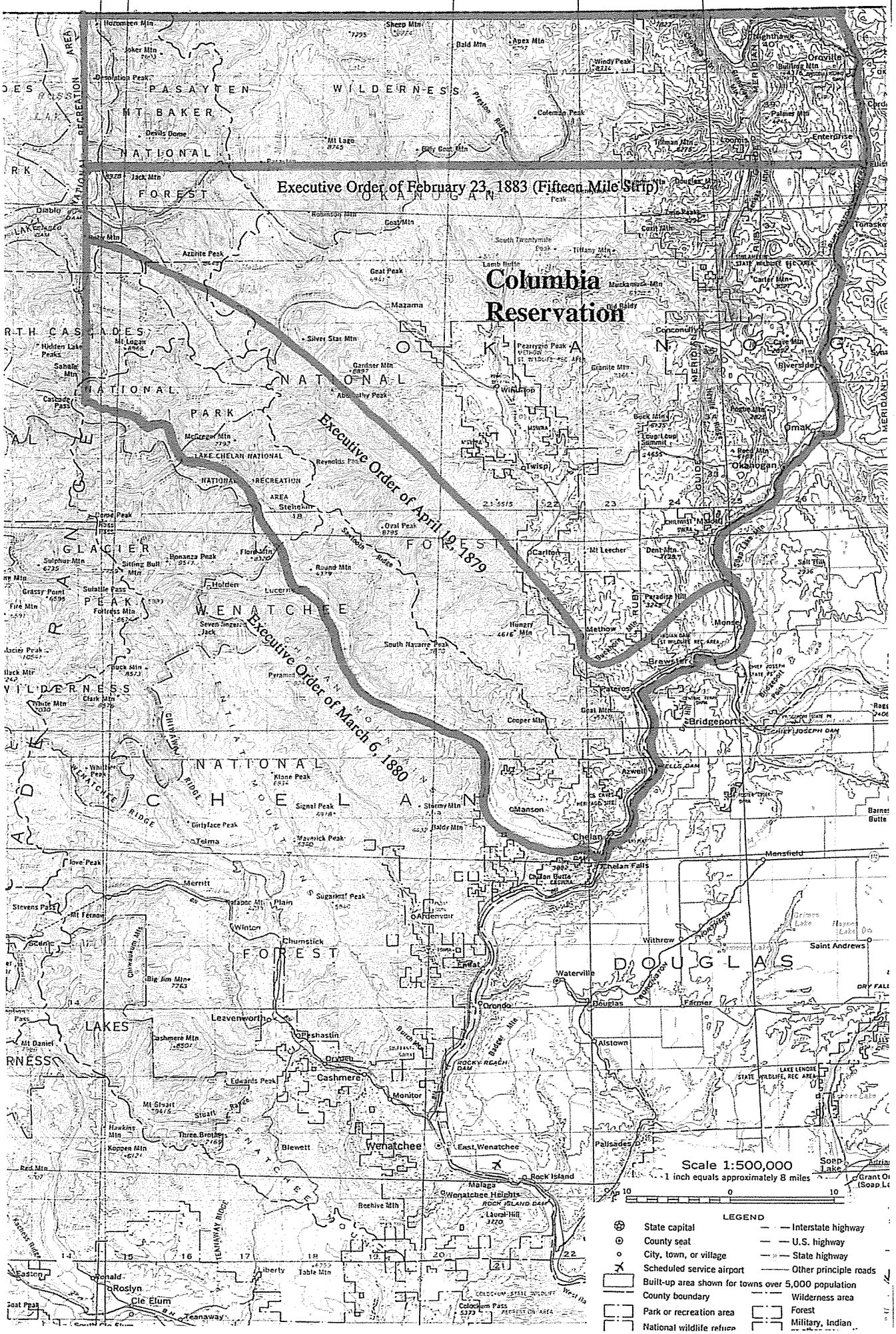

79.85
Sec. 17
Maple Creek
N.89°53'W.
S.86°00'E.5562
40.01
Sec. 12
Duham
Ducktail Rock
5
6
8
9
3
4
Sec. 12

today, although the creek now flows through pipes under two roadways at the top and bottom of the steep slope that leads to the Columbia river.

Moving To Lake Chelan

When the Columbia reservation was established in 1879, all Indians not already located on reservations in central Washington were expected to move onto the Columbia reservation or one of the other existing reservations. The U. S. Army, in control of the territory at the time, began telling the Indians that they were to move onto one of the reservations. All Indians were expected to move off of the public domain as defined by the United States government.

Thus Wapato John and the individuals and families associated with him at Stayman Flats and Maple creek along the Columbia river were notified that they should move off the public domain. On March 6, 1880, President R. B. Hayes doubled the size of the Columbia reservation to run along the north shore of Lake Chelan and westward until the boundary turned north and ran straight up to the Canadian border. Thus, in 1880, Wapato John and others moved to the Columbia reservation. Presumably Wapato John got permission from Long Jim, the chief of the Chelan Indians already permanently residing on the north shore of Lake Chelan near the mouth of the Chelan river. Wapato John and his associated individuals


Executive Order of February 23, 1883 (Fifteen Mile Strip)
Columbia Reservation
Executive Order of April 19, 1879
Executive Order of March 6, 1880
PASAYTEN WILDERNESS
MT BAKER NATIONAL FOREST
OKANOGAN NATIONAL FOREST
NORTH CASCADES NATIONAL PARK
GLACIER PEAK WILDERNESS
WENATCHEE NATIONAL FOREST
CHELAN
DOUGLAS
LAKES
Mazama
Winthrop
Twisp
Carlton
Methow
Brewster
Pateros
Bridgeport
Chelan
Manson
Wenatchee
East Wenatchee
Cashmere
Leavenworth
Orondo
Waterville
Withrow
Mansfield
Omak
Okanogan
Scale 1:500,000
1 inch equals approximately 8 miles
LEGEND
State capital
County seat
City, town, or village
Scheduled service airport
Built-up area shown for towns over 5,000 population
County boundary
Park or recreation area
National wildlife refuge
Interstate highway
U.S. highway
State highway
Other principle roads
Wilderness area
Forest
Military, Indian

and families moved uplake about seven miles and established their residence there, at what became Manson in 1911.

Memory of Bailey Willis' Meeting With Wapato John in July, 1883

In a letter to the Okanogan Independent newspaper, published in the Chelan Valley Mirror on October 3, 1935, Bailey Willis, at this time a Professor at Stanford University, wrote of his meeting with Wapato John along the Columbia river in July of 1883.

Some historical context will help to understand his letter. General Nelson A. Miles was the army commandant, Department of the Columbia, responsible for U.S. government interests in this large area of the country. And the spring and summer of 1883 was a tumultuous period in Indian/white relations. The Colville reservation had been established in 1872 and a lot of Indians had moved there, but by no means all did; many tribes had not moved onto the Colville reservation, including that of Chief Moses. Indeed, Moses had negotiated the establishment of another reservation, the Columbia reservation, in 1879, which was intended to soak up the remaining tribes and groups living outside the existing reservations in the eastern Washington Territory. The Columbia reservation was doubled in size in 1880 when it was expanded southward to include the north shore of Lake Chelan.

Wapato John and his family and followers moved onto the Columbia reservation on the north shore of Lake Chelan in 1880. Moses continued to be a free spirit, living wherever he felt like, and moving around a lot.

On February 23, 1883, the President issued an executive order removing the northern top of the Columbia reservation, from the Canadian border to fifteen miles south of the border, and restored this land with its rich mineral deposits to the public domain. Some Indians living in this strip of land were not even informed what was happening. Very quickly whites began to encroach on these Indians traditional lands, enraging their leaders and also upsetting Chief Moses. General Miles feared that an Indian war could break out. On April 4, 1883, General Miles telegraphed the War Department requesting that Moses be invited to Washington D.C. to resolve these issues. General Miles viewed Moses as the Indian with the broadest authority over tribes in the Columbia territory. On April 7 the War Department sent this request to the Interior Department with a favorable recommendation. After two months of strategizing and coordination, on June 12, 1883, four Columbia chiefs met at Fort Spokane. They included Moses, the free spirit with an unsettled home, Sarsarpkin from the Columbia reservation, Tonasket from the Colville reservation and Lot from the Spokane tribe. They journeyed to Washington D. C., arriving on Friday, June 22. Negotiations proceeded for over two weeks

and finally resulted in an agreement which was signed on July 9, 1883.

The news of the results of this Moses Agreement would take some time to reach the Indians affected by it, including Wapato John. So there was turmoil, upset and uncertainty in the air as Bailey Willis began his trip down the Columbia, having been cautioned by General Miles. Now let's look at Willis' story.

When I left General Miles at Osoyoos in July, 1883, with my little party of three men besides myself, he shook his head and said, 'You are not strong enough to go through the Indian country.' A boy of 20 odd, unfamiliar with western Indians, I was impressed by the warning of the old Indian fighter and had some anxiety about the issue. We saw no Indians , however, for several days.

After passing Alta coulee, we did, however, come upon an Indian summer camp on Antrim creek, and, being quite uncertain of the route beyond, pitched camp near them. The young men answered our question as to the route ahead with an emphatic statement that we could not get down the west banks of the Columbia with pack mules, as the pile of rocks on the face of Ribbon Bluffs, where they had been shaken down a few years before by an earthquake, was quite impassable.

They proposed to ferry us across the Columbia and then to go downstream with their canoes and ferry us back below the bluff. I was loath to do this because I wanted to prospect the

gravels in the streams coming into the Columbia from the Cascades. But they were so insistent that I at last agreed that they should go down the river to the bluffs to ferry me across if I could not get by, and they were to be well paid in any case for their service.

Their old chief listened silently to the discussion and when it was over made us an impassioned and eloquent speech on the passing of the Indian and the coming of the white man. I could not wholly understand him, though my packer interpreted in part, but there was no mistaking his meaning, as he shook a dry seed pod with a few rattling seeds to represent the Indian and sent the seeds of a milkweed floating on the air to illustrate the spreading of the white man.

It was late when we got to our blankets, but when I crawled out at dawn the next morning the old chief was sitting by the fire, which he had rekindled, and, calling for my packer to interpret, he said, 'My young men have lied. You can get by the bluffs, you do not need them. Wapato John does not lie.'

He guided us across the ford just above the falls at the outlet of Lake Chelan, which the western winds had raised to a dangerous level, and stayed with us until we had built a trail around the bluffs.

I have known many men, Indians and white, since then, but Wapato John remains in my memory as a man whom money

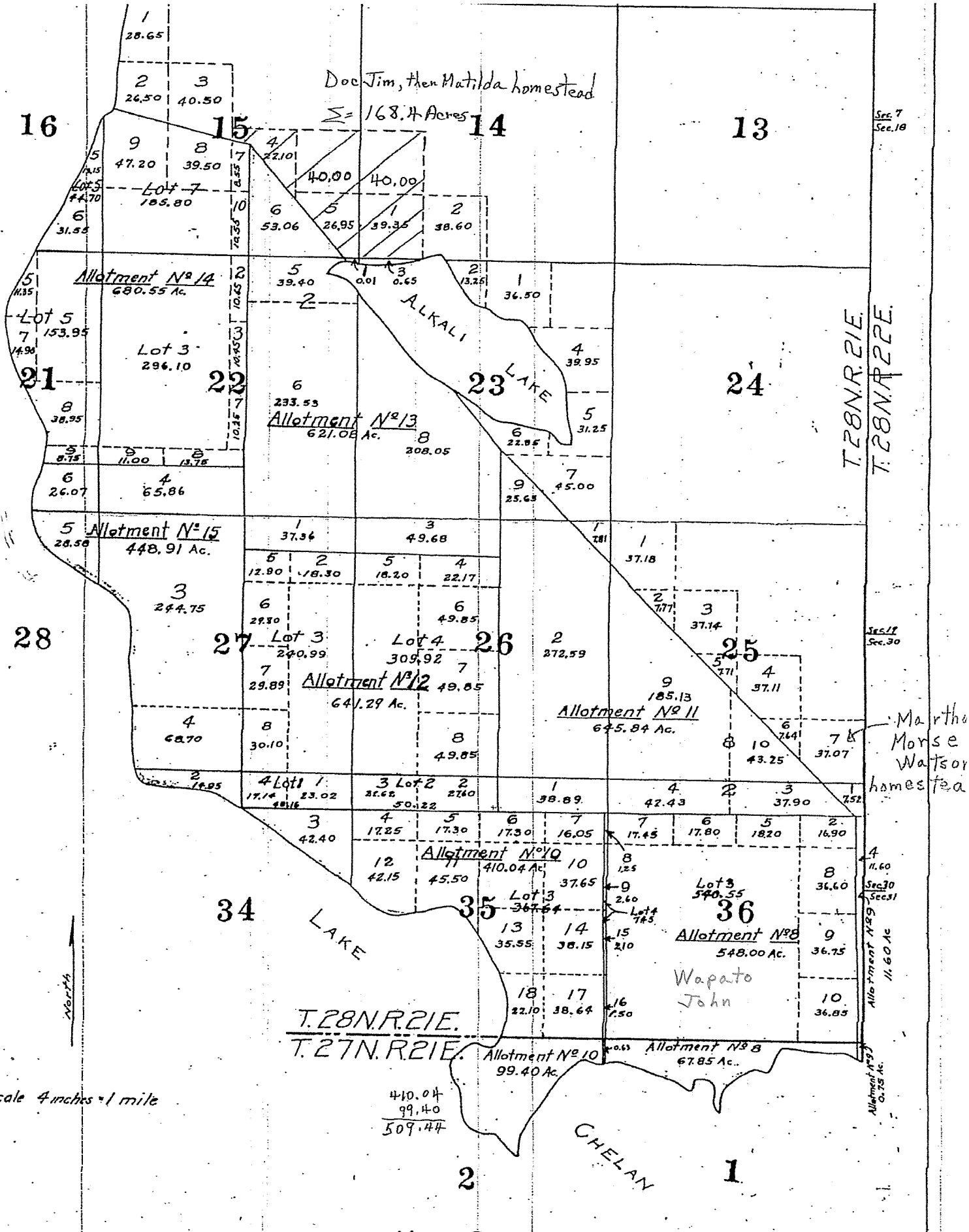
could not buy, and I wish there were more like him in America today.

Willis refers to passing Alta coulee and finding a summer Indian camp at the mouth of Antrim creek along the Columbia River. The name Alta coulee is still used today and includes Alta Lake. The Antrim creek he refers to is what we know as Antoine creek, which meets the Columbia River near the point where the northern end of Apple Acres Road joins State Route 97 today. Willis refers to Wapato John as the "old chief." Wapato John was about 58 years old in 1883, assuming he was born in 1825, which is just a guess. Willis, as he says, was "a boy of 20 odd." Wapato John seemed old to him. Willis writes of Wapato John guiding him and his three companions to "the ford just above the falls at the outlet of Lake Chelan" and he "stayed with us until we had built a trail around the bluffs." By the bluffs Willis means the "Ribbon Bluffs," as he calls them, the cliffs which had been shaken down to the Columbia River in 1872 by an earthquake. At this time, in 1883, Wapato John and his family and followers had their permanent homes on the north shore of Lake Chelan, on what was at this time the Columbia reservation.

What Followed the Moses Agreement of July 9, 1883

After moving to Lake Chelan Wapato John, his family and associates established homes and organized their ranching and

farming on the north shore. Wapato John also established a small trading post. Life went on this way until July, 1883, when chief Moses and others chiefs were again called to Washington D. C. where they signed a document giving up the Columbia reservation and agreeing, in the name of all Indians living on the Columbia reservation, to either move to the Colville reservation or take up to one square mile of land on the former Columbia reservation for each head of household or adult Indian. Wapato John and those Indians associated with him chose to stay on the north shore and opted to take land allotments right where they were. This led to Moses allotments MA-8 through MA-17 being established on the north shore. Boundaries were laid out for the allotments, but a township survey of the area was not done until 1893 and not accepted until 1895 and the public domain in these townships was not opened for homestead claims until March 17, 1896. The allotments were codified in 1896 as trust properties of the United States held in trust for the named Indians or their heirs. In 1906 the allotments were established as restricted patents, allowing for the sale of all but 80 acres of each allotment with approval of the Secretary of the Interior. This law giving the Indians restricted patents was clearly passed because developers were interested in buying the Indian allotments on the north shore of Lake Chelan. Initially a law was proposed to issue unrestricted patents to the Moses Allotment Indians but it



MAP SHOWING
T.27N.R.21E. & T.28N.R.21E. LYING NORTH
AND EAST OF LAKE CHELAN.

1906 U.S. Survey ?

failed to pass through Congress. In the 1906 legislation the patents were to be restricted for ten years, after which the allottees were to be issued fee simple patents, or unrestricted patents to their land. In all, ten allotments were claimed by the north shore group of Indians, MA-8 through MA-17.

Wapato John in the Chelan Leader Newspaper

DeWitt C. Britt came to the area in 1891 and established the Chelan Falls Leader, located at Chelan Falls, but by August, 1892 he had relocated to Chelan and changed the name to the Chelan Leader. His first issue, Vol. 1, No. 1, came out on Thursday, August 6, 1891. We will follow the story of Wapato John as presented in this newspaper.

August 20, 1891

In anticipation of the coming of Father De-Roget [DeRouge], the Catholic priest who periodically visits the home of Wapato John, a large number of Indians are coming in to attend the services to be held in their new church the 23rd.

While the families composing the 'Wapato John' allotment are generally total abstainers from the use of intoxicants, a large number of the renegade Indians (those who neither have allotments or live upon the reservations) will get whiskey at almost any cost.

Last Saturday the Lake Chelan Railroad & Navigation company's steamer Belle made an excursion trip to the church of Wapato John, where a large number of Indians of Catholic persuasion had congregated to meet Father DeRoget, the Jesuit priest. Seventy-three of Chelan's best people availed themselves of the opportunity to take a nice trip on the lake and to see the untutored savages do penance. Superintendent A. F. Nichols had made the fare so low (25c) that all were able to improve the opportunity. The day was delightfully pleasant. The excursionists took along their lunch baskets, well fitted, and a sumptuous repast was spread and enjoyed, both in the cabin of the steamer and on shore, which with a liberal supply of watermelons, juicy and ripe, bought of the Indians, made up a menu the most fastidious might covet. Dancing was indulged in by the younger people and all seemed thoroughly pleased.

The Indians, under the guidance and instruction of Father DeRoget [DeRouge], have erected a church that is a monument of credit to both priest and people.

The church, with a sign over the front door with the large letters J. B. for John the Baptist, was built in 1888 with wood brought from a dismantled store in Old Okanagan owned by Ben Martin. Old Okanogan, six miles from Waterville, was the first Douglas county seat, but a lack of adequate water in Okanogan led to moving the county seat to Waterville in 1886.

Wapato John, left side of door

The town of Okanogan at this location then disappeared. On the Douglas county PUD website is an article by Luke Ellington, "The Town of Waterville." Luke writes, "In November of 1883, the County of Douglas was approved by the territorial legislature and named in honor of Stephen A. Douglas, a US senator from Illinois. Its single town and county seat at the time, Okanogan, consisted of no more than Walter Mann, his tent, and a small log courthouse. A constant concern was the acquisition of water, which was nowhere to be found in Okanogan. A common sign on the 'town hall' read, 'Gone for water, will be back in a week.' Just a few short miles to the west, however, Stephen Boise had already taken a squatter's claim and dug a productive well that would provide hope for one man's dream. The first attempt to remove Okanogan's title as county seat was made by the community of Douglas in 1885. The proposal was voted down by a two-vote majority." "In 1886, an overwhelming vote made Waterville the county seat for Douglas County. It has been recorded", he writes, "that a sheriff had to be sent in to remove documents from the county auditor, who had refused to move his office from Okanogan to Waterville." Ben Martin operated his store in Old Okanogan from 1883 to 1887, when he sold his building to the Wapato's and he and his wife moved the Lake Chelan's north shore. In 1944, in the Wenatchee World, Eva Anderson, writing as Mrs. L. O. Anderson, presented the results of an interview with the 88

year old Martin. She wrote, "The first white man on the north side of the lake, he has witnessed amazing changes during the last half century. Only three white men then lived on the south side of the lake. They were I. A. Navarre, Ben Smith, and Capt. Chas. Johnson. About that time John Stevenson built the old log cabin standing in the state park at First Creek." Anderson writes, "Pete Wapato sold Martin the idea of coming to the region." She quotes Ben as saying, "Pete was a handsome young Indian when I first knew him. With his wife and baby John he used to ride over to 'Old Okanogan' to trade with me. Once the lad lost his cap in my store. We searched everywhere but in vain. Weeks later I found it in a keg of nails." Anderson continues, "Upon Wapato's recommendation, the Martins homesteaded high on a flat two miles north of the lake." Eva continues, "The main inducement for this spot, so far above the lake, was due to three springs. In an early day there was no other means of irrigation. However, the springs never furnished the volume of water expected. Only limited acreage could be cultivated. Peter Wapato helped Martin plow and do other work in emergencies. The two men were always close friends and neighbors. In the absence of a doctor, Madeline, mother of Pete, officiated at the birth of one of the Martin children."

October 1, 1891

Wapato John, chief of the tribe of Indians living on the north shore of Lake Chelan, was in the city Friday. He and another Indian brought two wagon loads of potatoes, squashes, melons, tomatoes and peaches to this market, which were disposed of very readily at reasonable figures. These Indians, under proper religious training, have become producers and good citizens, and they have fine, well cultivated farms along the lake shore, where they have taken thirteen sections in severalty. The chief is a man very much above the average in intelligence, and under the authority of the Catholic church, conducts the religious services for his peaceable, industrious and well behaved little community in their new and neat church edifice, lately completed and dedicated.

October 22, 1891

Beautiful Lake Chelan

The following article is taken from the Coulee City News, and was written by a lady who spent a week or two camping on Lake Chelan.

Upon the north shore the Indians live, owning thirteen square miles. They own their land in severalty there, having a whole section each. The residents speak well of them, as being honest and thrifty. They are civilized and have adopted the Catholic faith, have comfortably furnished houses and raise fine gardens, besides horses and cattle. I was shown a stalk of corn

they had raised, which looked to be eight feet high, and the huge ears of white corn they brought into market were good eating. This whole region was a grand hunting ground for the Indians before the advent of the white man. Deer, goats and bears still abound in the depths of the mountains. The Indians have a settlement called Wapato, on Wapato bay, an arm of the lake, and have their church over which the Wapato chief presides, and celebrates the Catholic rites. A colony of Italians have also taken up land near town, and are converting the bare hillsides into vineyards, confident of success.

January 7, 1892

Lake Chelan the Tourists' Elysium

"A hunter's paradise that is little known save to the favored few is the Lake Chelan country, in the new state of Washington," says a writer in the Louisville Courier-Journal. "It is about 175 miles from the city of Spokane, and easily reached by way of the Central Washington railroad to Coulee City and by stage, and would well repay a visit from any of the sportsmen who go to the northwestern corner of the United States every year in quest of game and for the purpose of a few weeks' recreation in the mountains. It is out of the regular line of travel of tourists and hunters, and game and fish are correspondingly abundant. For some years it has been a favorite hunting and fishing ground with army officers, many of

whom became acquainted with the country during the Moses Indian war and other Indian troubles in that locality in the past fifteen years. It is in that vast stretch of mountain and rolling territory thrown open by President Cleveland which was formerly known as the Moses reservation.

About fifteen years ago Colonel Merriam was sent there with a body of troops to locate a military post. A sawmill was built and preparations were made for establishing a post, which would have been one of the finest and most picturesque in the United States, but the project was abandoned.

Lake Chelan was named from the tribe of Indians, a remnant of which, under the command of Chelan Jim, an athletic, belligerent young chief, who stands six feet two in his moccasins, and is as fine a specimen as one could wish to see of the North American savage, and Wapato John, the leader of the more civilized, still occupy the level and productive district on the northeastern side of the lake. Chelan Jim and his adherents have many good ponies, and spend their time hunting, fishing and galloping over the mountain trails. Wapato John has an Indian turn for business. He and his family occupy a body of about 8,000 acres of fine, rolling, bunch-grass land. They own several hundred head of cattle and perhaps 1,000 horses. They have about 1,000 acres of land under fence, and raise enough hay and grain to feed themselves and their horses.

Notwithstanding the lake is so far north, it catches the warm Chinook winds that sweep across Oregon from the Japan current and has a remarkably fine climate. Wapato John and his numerous sons, daughters, sons-in-law and daughters-in-law, have planted a number of little peach orchards along the borders of the lake. These orchards are usually only a few yards square; they are fenced to keep off the stock, and the little peach trees are almost as thick as hazel bushes, but in the fall they are loaded with fine, juicy peaches, which are remarkably free from worms and blemishes of all kinds."

September 22, 1892

The Indians are bringing into town some very fine peaches raised on the allotments northwest of town on the lake shore.

July 13, 1893

There was a double wedding up at the Wapato Indian mission on Sunday last, the contracting parties being Sitcum Bill and Cut-Mouthed Bob's sweet young daughter Wilhelminie, and Humpy Peter, otherwise known as Slakouse, and an elderly washlady of the sunburned Siwash persuation, whose other name was not learned. It was necessary for Sitcum to enter the Catholic fold ere he could wed a daughter of the church, and this prior rite was consummated at 8 a. m., the wedding being

solemnized by Rev. Father Xavier DeRouge at 12 noon. A number of our society ladies and gentlemen made an excursion on horseback to the allotments to witness the rather curious ceremonies.

The person referred to here as Humpy Peter or Slakouse is better known as Lacayuse, who held allotment no. 16. The woman he married is named Mary Ann. Lacayuse was the father, from a previous marriage, of Louis Ustah who held allotment no. 9, and who married Mary Wapato. He also was the father of Makai or Markane who held allotment no. 17.

August 10, 1894

An allotment Indian brought the first watermelons into the Chelan market Monday August 6th.

August 31, 1893

The Indians have been bringing fine, large watermelons to town for sale for the past ten days.

May 24, 1895

Mrs. E. J. Porter, Wesley Porter and Mr. and Mrs. Given visited the Catholic mission at Chief Wapato's allotment last Sunday.

August 21, 1896

An Indian brought the first watermelons of the season to town on Monday.

September 11, 1896

Mrs. Col. John Wapato was peddling tomatoes and melons in town on Monday. Hiyu skookum melons.

Editor DeWitt seems to be playfully promoting Wapato John to the rank of Colonel.

August 27, 1897

Father DeRouge of Colville came in on Thursday and held services over Sunday at the Wapato allotments. The reverend gentleman was the guest while here of the Messrs. John Walsh, Thos. Warren and Mrs. A. H. Murdock.

From 1897 until October 1909 there were no more mentions of Wapato John in the Chelan Leader newspaper.

His receding into the background may be explained by age and by the fact that Wapato John's oldest son, Charles, had moved to the north shore in 1890 and almost immediately became a leader of the Wapato Indian community and a public spokesman for their interests. In 1890 Wapato John was probably 65 years old, assuming he was born in 1825, and by 1897 John was 72 years old. He was slowing down and relinquishing his leadership into the capable hands of his oldest son, whose personal qualities strongly resembled those of his father. Charles had broad interests, a high sense of morality and truthfulness, a powerful integrationist approach to the

white society that had rapidly become the majority in the area, and publicly endorsed education and achievement as the means for his people and their children to move ahead in the world. Just as Wapato John had intelligently observed white society--its business, customs and institutions--and adapted himself and his family to succeed in this new world, Charles had done much the same. Charles and his wife Matilda had a homestead in the Cashmere area before coming to the north shore of Lake Chelan and operating and then inheriting the homestead of Matilda's father, Quatas or Doc Jim. Charles, perhaps even more than his father, dressed in a western manner, wearing a suit and tie in all the photos we have of him.

DeWitt C. Britt and the History of North Washington

DeWitt C. Britt had one more role to play in codifying Wapato John's life. Britt participated in writing profiles of notable northwest citizens which were published in 1904 in a large book, An Illustrated History of Stevens, Ferry, Okanogan and Chelan Counties, published by Western Historical Publishing Company, 1904. One essay is devoted to Wapato John.

JOHN WAPATO is certainly to be classed as one of the most progressive men of the Lake Chelan country. For about four score years he has resided in this vicinity and has always been an active and energetic man, laboring for the welfare of his people and for their advancement. He was chief of the Entiat

Indians and held his position by reason of real merit. In his earlier days, he desired to become more acquainted with the civilization the whites were bringing in, and therefore went to the Willamette valley and became well skilled in farming and other important industries. During those years he was called Jack almost universally. Returning to the Columbia river in the vicinity of Chelan county, he established a horse and cattle ranch. He there married Madeline, a woman of his tribe. To this union the following children were born : Charles, Sylvester, Peter, Mary, Mary Ann, and Louis. The last one was drowned in the Columbia river. In addition to stock raising. Mr. Wapato gave considerable attention to mining on the Columbia river and when the Chinese settled there and began mining, he operated a pack train from Walla Walla, bringing all their supplies for them. Later, he turned his attention to farming and was the first Indian who planted crops and the first one to raise potatoes here. The Chinook word for potato is Wapato on account of which the chief received his name. John Wapato. In addition to the interests already named, Mr. Wapato started a trading post on the Columbia river twelve miles from Lake Chelan. He bought furs from the Indians, trading them stock and so forth, then sold his furs to the Hudson's Bay Company. When the terrible earthquakes occurred in those days which threw the mountain in the Columbia river in this vicinity, Mr. Wapato was a witness to the upheavel. It raised the river over fifty feet before the obstruction was cut out. When Chief Moses arranged with the government for the reservation on Lake Chelan, Mr. Wapato moved on to the reservation from his

b.c. 1825 d. 1911 b.c. 1823 d. 1903

Half-brothers, Wapato John (left) and Chief Shilhohsaskt

former place on account of the superior range for cattle and other advantages. He was allotted a section of land and at once began the cultivation of the same, packing the seed from Walla Walla. During the various uprisings of the Indians through-out the northwest in the past four score years, this worthy man has never taken any part, always raising his voice for peace. He is a devoted member of the Catholic church and a highly esteemed man. It is evident from the foregoing that John Wapato has performed a noble life work and has shown ability and executive force equaled by few.

We might point out that Silicosasket was chief of the Entiat Indians and Wapato John was his half-brother and might be described as a headman or leader within the tribe. The only other correction we might make to this narrative is that Charles was actually the child of Wapato John and Madeline's younger sister Temis, and was conceived before Madeline and Wapato John were married. Madeline testified to this fact at the heirship hearing held in Chelan in early 1912 following Wapato John's death in September of 1911. Temis died young. Wapato John and Madeline raised Charles as one of their own children.

<u>The Chelan Leader Picks Up the Story</u>

October 22, 1909

Indians Refuse To Sell

Three Will Not Dispose of Their Allotments

Negotiations Are Called Off

The Irrigation Company Will Proceed With It's Plans and Will Use Water on Other Lands

Judge Allen and Special Inspector McChesney, who had been here for several weeks past representing the interior department in the Indian allotment sales, left Sunday morning for their respective headquarters, having closed up the land transactions as far as it was possible to do so. The three Indians who refused to accept the Irrigation company's offer, old John, Peter and Cecile, held out to the last in their demand for more money, and the negotiations were dropped when it was found nothing could be accomplished.

The three allotments thus withheld include about 1500 acres of land, aside from the 80-acres exemptions, a large portion of which is irrigable and all of which will have to be dropped out of the irrigation company's proposition unless the Indians come to terms before the company has contracted to cover other lands with its surplus water.

This, however, will not retard the prosecution of the project, and the company is proceeding with its plans disregardless of the present situation.

It is generally regarded, even by the best friends the Indians have ever had in the valley, that they were making a serious

mistake. The Irrigation company's offer is a liberal one, and it is doubtful if the Indians will ever have a better opportunity to sell. The price offered no doubt leaves a margin of profit for the promoting company, but the Indians as well as every white man who has land of this character to sell, must expect that the capitalist who undertakes its development purposes to make something by the investment.

At the same time these Indians are holding out against a reasonable offer on the advice of interested white men, the land owners on Howard Flat are considering a proposition to sell their holdings to a Seattle company for prices ranging from $50 to $100 acre, for the irrigable land only, according to the quality of the soil, and the amount of improvements on the land. These ranches are for the most part well improved and the land is under the highest state of cultivation possible with the best known methods of dry farming; and the Flat is from ten to fifteen miles nearer to river and prospective railway transportation than the Wapato lands. The greater part of the Indian lands are neither improved nor under cultivation.

February 17, 1910

W. G. Swalwell of Everett, and LeRoy M. Backus of Seattle, officials of the Wapato Irrigation company, came in Wednesday on business connected with that project. It is rumored that they will make one more effort to make terms with Peter and Old

John, the two Indians who have up to this time refused to sell their allotments, and if this can be accomplished they are ready to let the contracts for the material and the main canal and pipe line and to proceed with the development of the project.

United States Congress, 36 Stat., 1358, March 4, 1911

An act authorizing the sale of portions of the allotments of Nek-quel-e-kin or Wapato John, and Que-til-qua-soon, or Peter, Moses agreement allottees.

Be it enacted by the Senate and the House of Representatives of the United States of America in Congress assembled, That the Secretary of the Interior be, and he is hereby, authorized and directed to sell to the Wapato Irrigation Company, on such terms and conditions as he may deem for the best interests of the allottees, so much of the lands in Chelan County, Washington, covered by trust patents issued to Nek-quel-e-kin, or Wapato John, and Que-til-qua-soon, or Peter, Moses agreement allottees numbers eight and ten, under the act of Congress approved March eighth, nineteen hundred and six, as in his judgment may be required to advantageously and economically complete and operate its irrigation project now in process of construction in Chelan County, State of Washington, including such land as may be needed for roads, bridges, ditches, flumes, dams, reservoirs, docks, landing places and other works, and shall convey the lands so sold to the said

company by patent in fee. The funds derived from the sale of said lands shall be conserved for the respective allottees or invested or expended for their benefit in such manner as the Secretary of the Interior shall determine.

Apparently Cecile, allottee MA-13, who originally refused to sell any of her land along with Wapato John and Peter changed her mind and did reach a sale agreement with the Wapato Irrigation Company. And with this legislation either Wapato John and Peter would reach a voluntary agreement to sell or the Secretary of the Interior would make an agreement to sell for them, as he was directed by Congress to do. As we can see, it took little more than a month for Wapato John and Peter to see the writing on the wall and make an agreement of their own with the Wapato Irrigation Company.

The Chelan Leader, April 27, 1911

56,000 For the Wapatos

Special Agent Lipps Pays for Allotments

Money Will Be Invested Here

Indians Seek Agent's Advice as to the Best Disposition to Make of their Money

Old John and Peter Wapato received $56,000 in cash this week, which is the total purchase price paid by the Lake Chelan company for portions of these two Indians' allotments. Of this sum Peter received $26,000 and Old John $30,000.

The money was handled through the Indian bureau of the interior department and Special Agent Lipps paid the money to the Indians.

Mr. Lipps came up from Wenatchee last Friday expecting to turn the money over to John and Peter at once and leave the following morning. However, the Indians wished his advice and direction with regard to investing these large sums and they refused to accept the money at once. For that reason the agent is still here looking over proposed investments in their behalf.

At the prices received Peter and Old John undoubtedly made remarkably good sales of their land holdings. Each reserved practically 160 acres of his very best land. For the remaining 480 acres in each allotment, Peter received about $55 an acre and John $65 an acre. The land purchased by the company includes, particularly on the Peter allotment, quite a little rough land. In addition to this the Indians have a fee water right for 80 acres for seven years.

White settlers on Howard Flat have contracted to sell one half of their best land to the Methow Valley Irrigation company for $50 per acre, and give one half of their remaining holdings for

water on what they have left; and they consider they made a good deal.

August 31, 1911

$50,000 To Be Paid To Local Indians

Native Citizens of the Columbia Valley Hold a Pow-wow at the Wapato Lands This Week

O. H. Lipps Is Government Paymaster

He Is Now Engaged in Rounding Up Heirs of Deceased Allottees and Will Distribute the Money Next Week

Fifty thousand dollars or more will be distributed among Lake Chelan and Columbia valley Indians in this vicinity within the next two weeks. Special Agent O. H. Lipps came in last Thursday with instructions and full authority to act as the department's disbursing agent to distribute moneys due the Inidans for the sale of their allotments.

Mr. Lipps has first to settle a little more definitely just who are legal heirs of two original allottees, now deceased—Lac-a-Yuse and Markane—and a big pow-wow which is attended by all the Indians in this section has been held at Wapato John's lands this week in order that the agent may secure the information he desires.

Some time next week he will begin paying out the money. There is a sum of about $6,000 due to the heirs of Lac-a-Yuse, or Humpy Peter as he was known to his white neighbors, and $4,000 to the heirs of Markane, Rose Marie, a Columbia river Indian, is to receive $29,200, and Columbia Peter $10,850.

The large sum is to be paid over to the Indians to be used by them of their own free will, but precautions have been taken by Agent Lipps and by local friends of the Indians to see that the debts of all Indians receiving portions are paid up in full and to induce the beneficiaries to invest the balance in good income producing property or other equally good securities.

August 21, 1911

Indians Can Use Money

Capt. John McA. Webster, Indian agent on the Colville reservation, adopted a new policy in reference to handling the funds held in trust for the Indians of Northern Washington and the red men will now be allowed to spend large sums for the purchase of stock, farm implements and other farm home necessities.

However, while the Indians are to be allowed the free use of their money in making purchases they will be prohibited from selling any of the articles purchased without the consent of the reservation agent. A bill of sale will be required with everything

purchased, and all persons who buy stock or other property from the Indians must secure bills of sale approved by the agent or the property will be taken possession of by the government.

August 31, 1911

Long Jim, of Brewster, is attending the meeting of the Columbia river Indians at the Wapato place this week.

The Chelan Leader, Thursday, September 14, 1911

John Wapato, the head of the Wapato family of Lake Chelan Indians, died at his home near the mission church last Thursday [September 7], after a sickness of only three days from fever. He was buried in the Wapato burial ground Saturday [September 9]. This old Indian was nearly ninety years of age, and he had lived on the shores of Lake Chelan for many years. His aged wife is sick also, and it is expected that she will not long survive her husband.

If John was born in 1925 then he was 86 years old at his death. His wife, Madeline, did not soon follow her husband to the grave, however. She lived until 1930. Apparently she was born in 1832 so that she was 79 at the time of her husband death.

Chelan Valley Mirror, Thursday, October 23, 1930

INDIAN WOMAN NEARLY 100 LAID TO REST AT MANSON

Funeral services were held at Manson Sunday [October 26] for Madeline Wapato, who died Friday [October 17], on the up-river reservation at the home of Johnnie Abraham.

Madeline Wapato, mother of Peter and Sylvester Wapato, died at the age of 98, lacking only 2 years of living a complete century.

Services were held at the home of Peter Wapato and at the grave. Interment was in the cemetery at the Indian church grave yard.

Funeral arrangements were handled by W. R. Higgins, mortician.

Sometime after her husband's death, Madeline moved to the home of her youngest daughter, Mary Ann, and Mary's husband Johnnie Abraham, the son of Yokesil, and spent nearly twenty years with them until her death.

Memories of Wapato John and Madeline by Willaim Emerson

What follows are memories related to Eva G. Anderson which she wrote up and published in the Wenatchee Daily World newspaper. A large group of interviews were published in book form as Pioneers of North Central Washington in 1980 by The Wenatchee World. I am excerpting specific bits about Wapato John from the William Emerson article, pages 12-13 in the book.

William Emerson, 1871-1946. Pioneer lawyer, recalled life in Chelan since his arrival in 1892. Published in 1944.

When Emerson came to Chelan in 1892 Indians far outnumbered the whites.

While working for old John Wapato (father of Pete) Emerson came across a cute little fawn. Seized with the impulse to capture, he gave chase.

Now that particular fawn, unknown to young Emerson, was Wapato John's pet.

"Leave her alone. She's tame!" yelled old John. Not understanding, Emerson thought Wapato was cheering him on.

Emerson's eyes nearly popped when he saw that fawn make a beeline for Wapato's cabin with such speed it nearly knocked the klootchmen [women] down. For years they teased Emerson about capturing a deer.

Memories of Wapato John and Madeline by Martha Watson

The following was the first of a number of articles written by Martha Watson and published in the Chelan Valley Mirror on the local Indians and on local history. This article was published on September 7, 1939, exactly 28 years after Wapato John's death.

The author, Mrs. Lloyd Watson, was Martha A. Watson. She was born Martha A. Morse at Calumet, Iowa, October 15, 1884. She accompanied her family first to Nebraska and then to Chelan in 1905. She married Lloyd H. Watson in January of 1910.

Wapato John and his sons and daughters were the first settlers on our part of the lakeshore.

His home was near what we call the old Indian church and there he lived with his wife, Madeline, from the year 1880 until his death in 1911.

John was blind for many years before his death. We used to see him often with a yoke across his shoulders from which hung two water pails. With a cane in his hand he would carefully feel his way down to the lakeshore.

He greeted everyone pleasantly and knew people by their voices even tho he could not see.

A number of early settlers on the project hauled water from the lake at that point for their house use.

A very common sight on Saturday mornings was Wapato John and Madeline driving into Chelan with a team of Indian cayuses hitched to a hack. Madeline was a good driver.

We remember seeing at a fair held in Chelan about 1910 a beautiful Indian basket on display and a tag informed us "made by Madeline, 100 years old, maybe 200.'

The Indian women of that day wore dresses of the brightest colors and always a brightly colored blanket, even on the hottest days. Their bandanas were of bright colors and worn in a more becoming manner than our girls of today do.

The little brown babies came bound in their wooden frames or in the shawl on their mother's back and always were bright eyed and happy looking. We never heard an Indian baby crying.

Usually in summer the Indians brought fruit from their orchards to sell to the townspeople, and were those peaches and peach plums and summer apples good.

Summing Up A Life

No better summation is available than this line from the biographical sketch published in 1904.

John Wapato has performed a noble life work and has shown ability and executive force equaled by few.

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covered on pages 141-142. Verne F. Ray received his B.A. and M.A. in anthropology from the University of Washington and, in 1937, his Ph.D. from Yale University.

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Wapato John (Ne-quel-e-kin) Probate Testimony and Findings, January 1912. This 32-page document was sent to me by Paul Wapato Jr., grandson of Charles Wapato and great-grandson of Wapato John. Copy donated to the Lake Chelan Museum.

Watson, Martha, "History of Manson Community," Chelan Valley Mirror, September 7, 1939.

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Introduction to the Indian Census of 1870

William Park Winans (b. 1836, d. 1917) was appointed an Indian agent for the six non-treaty tribes of the Colville country. One of the first tasks he undertook was a census of the tribes in his jurisdiction. Winans invited leaders of the tribes to a gathering near Fort Okanogan at the mouth of the Okanogan river. Winans kept meticulous and detailed records and notes, some of which are included here with the census as published in the Lake Chelan History Notes of Spring, 1977.

These Indians had no written language. Therefore, Winans, like everyone else, had to listen and then write out phonetically in English what he thought he heard. Everyone who did this naturally heard something a little different and gave a different spelling to the Indian names for places and people. So, this census of 1870 gives the phonetic spellings for what Winans thought he heard at that time. Later censuses, legal documents, news stories, articles and books often give different spellings. No one of these phonetic spellings may be called the true name of a place or of a person. Names in common use usually settled down to some common spelling, obscuring the fact that all of the names were personal inventions.

In this 1870 census the residence of En-e-al-e-kin later came to be spelled as Entiat. At this residence the first name given is En-ka-wha-le-kun orWapito John. This makes the identification

of Wapato John easy. His Indian name eventually came to be spelled Nek-quel-e-kin, as shown in the 1886 legislation establishing the Moses Allotments. John's half-brother, spelled Chil-e-ho-sas-kut in the 1870 census, was the chief of the Entiat tribe. Other spellings I have encountered for his name are Shilhohsaskt, Silico Saska, Chilcosahaskt, Tchil-hoh-saskt (Standing Cloud), and Shilk'osask't. Some of his ethnic European friends, such as Dr. Mead and his wife Emma living in Entiat beginning in 1889, simply called him Sillico. See The Valley of the Entiat: A woman's true story describing pioneer life in the far West during eleven years beginning in 1889 by Mrs. Emma A. Mead, 1908. (Copy available at the Lake Chelan Museum.) Emma judged Sillico to be about 70 years old when she met him in 1889. This would put his birth in about 1819. Sillico died in 1903, at about age 84.

INDIAN CENSUS OF JULY, 1870

At the time of the U. S. Census of 1870, Mr. W. Park Winans was engaged to take a census of the Indians living in part of the north central section of what was then Washington Territory. Mr. Winans lived north of the Spokane River, and after he completed the work there he first worked his way west to the upper Okanogan area and then down the Okanogan to the Columbia River. At the mouth of the Okanogan River, where Fort Okanogan had been established, Winans met with a gathering of Indians and secured as much information as he could about the Indians living south of that place.

It is evident from Winans' Census Report that he gathered fairly complete information about the Methow, Lake Chelan, and Entiat Indians, but from the same Report it is obvious that he did not make an actual visit to the Rock Island or Wenatchee Indians.

The data that Winans did report about them are as follows:

Name of Residence	Names of Indians or the Heads of Families	Men	Women	Boys	Girls
En-ko-was-tan	Sto-we-kin	1	1	2	
"	Cum-squil-e-kheen	1	1		1
"	Coo-lah-khun (A Widow)	1		3	
"	Neer-a-kos-cheen	1	1		2
Mithouie	Sens-ki-num or Abraham	1	1		
"	Ats-a-ho-low	1	1	1	1
"	Whi-le-hoo-low has 20 head of cattle	1	1	3	2
"	Ty-ee-kin	1	1		2
"	En-ah-loos-kun	1	2		
"	Swah-mous or Cultus Jim	1	1		
"	Chah-kah-cha-kil-e-kin	1	1	1	
"	Eè-whah-skeent	1	2		1
"	Che-low-tel-ux	1	1		
"	Puk-a-ke-low-e-na	1	1		
"	Names unknown	28	29	23	37
Lake Chelan	En-e-mo-seet-sa (Chief)	2	2	3	2
"	Ah-chah-khun	1	1	1	1
"	Ta-hi-min-ta-wow has 13 head of cattle	2	1	4	3
"	Cho-tas-min-ta-wow	1	1	1	
"	Qua-tal-e-kin	1	2		
"	Il-a-mol-whi-al-poo-sa-min	1	1	2	1
"	Too-ee-tan-ik	1	1		1
"	Tli-cum-e-nas-kut	1	1		2
"	Hee-hee-tal-i-kin	1	2		1
"	Loo-loo-ous	1	1	1	
"	Qua-sim-e-ow	1	1	3	1
"	Swah-pe-lux	1	1	1	
"	See-ah-koo-kun	1	1	3	
"	Too-tow-koo-sum	1	1	2	
"	So-rem-ti-kine	1	1	3	1

INDIAN CENSUS ——

Name of Residence	Names of Indians or the Heads of Families--Cont'd.	Men	Women	Boys	Girls
Lake Chelan	Skoos-ka-kum	1	1	2	
"	do Son	1	1	1	
En-e-al-e-kin	En-ka-wha-le-kun or Warpito John (Chief)	1	1	4	1
"	Che-quon-e-meet-sa	1	1	3	1
"	En-pa-ok-cheen	2	2	1	
"	Ho-ho-kine	1	1		
"	Has-kut	1	3	3	1
"	Chil-e-ho-sas-kut	1	2	5	4
"	Lah-khoom	1	1	1	
"	A Widow		1	2	2
"	Yaks	1	2	3	3
	Totals	70	78	82	71

Grand Total 301

The above tribe have all Farms and would like to have a Grist Mill. Warpito John has 4 head of Cattle, 9 Horses, 6 Hogs, 100 Chickens; 12 Acres Fenced and cultivated in Potatoes, Peas, Corn, Garden Seeds, & Apple Trees. He has 2 Log Cabins, 1 Store Room, 1 Barn & Stable. His Dwelling House is well furnished with a Clock, Tables, Chairs etc, he has a set of Characters of his own invention which enables him to Keep Accounts, he will go to a Store and buy a hundred different Articles and describe them by these Characters. He has Plows, Cradles, Hoes, Scythes, Carpenter Tools, Whip and Cross cut Saws. He wants a Protestant Clergyman and a School Teacher, he is a staunch friend to the Whites and is well known both up and down the Columbia River as a good and reliable man, and is doing all he can to induce those around him to live as he does, that is to imitate the example of the better class of White Farmers. He has a Mining Claim close to his Farm on Bird Creek which he works by means of Sluices averaging about $2.50 per diem. He does not drink nor gamble.

Wapato John and Madeline

Innomosecha Jim, or Long Jim

Winans' reports about the Rock Island and the Wenatchee Indians were not as detailed. Those reports were as follows:

Principal Men of Sin-ki-use or Isle de Pierre Indians

Moses Se-qua-tal-coo-sum (Chief) has 3 Wives
Stee-wah
Schoo-tlum-e-kun (The Bull's Head)
Choo-ee-al
Kee-mas
Kil-qua-ti-shin-eet-sa
Ke-out-e-kun
Qui-eat-sa
Smeet-si-a
Pak-kis-te-wi-ah
Te-qua-ta-oon
Quil-qua-out-cheen
Quon-too-low
Lo-khous-kut
Sno-tan-is
Squee-a-quow

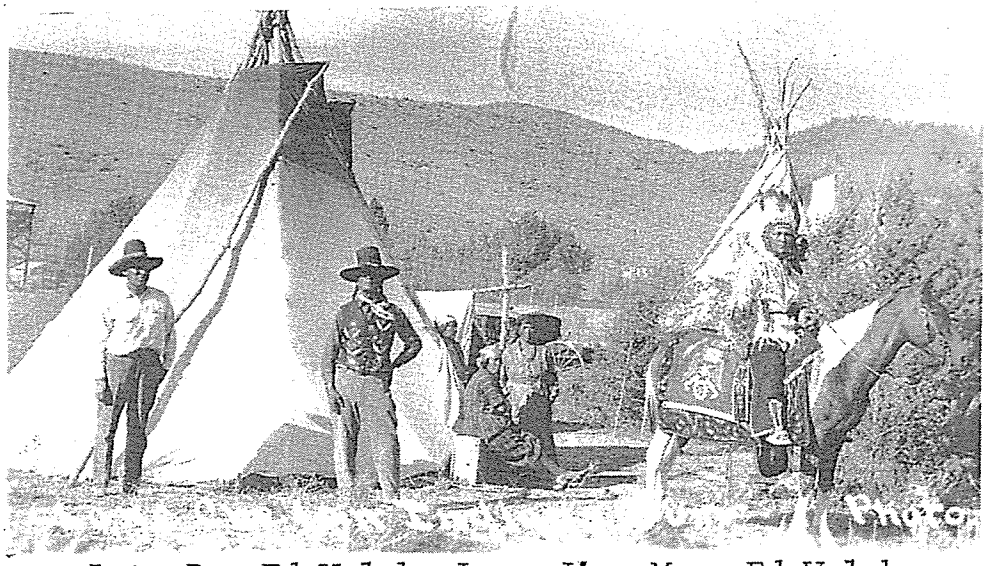
The above Tribe want a Protestant Clergyman, a Schoolmaster and Mechanical Instructor. They have Farms.

INDIAN CENSUS ——

Principal Men of the Wonatchee Tribe

Sah-ma-ow	has cattle
En-hah-melt	"
Kikh-kikh-tas-kut	"
Pah-too-ee	"
Wee-al-ip	"
Sah-khah-lem	
Chil-chil-loops	
Swee-oom-tin	

They have Farms on the Wonatchee about 10 Miles from its Mouth.



L to R: Ed Walsh, Long Jim, Mrs. Ed Walsh
Mrs. Mathew Bill, Mrs. Bill Carden, Mathew Bill

Winans recorded the name of places and people as the Indian words sounded to him phonetically. The area he called En-ko-was-tan very likely was from the mouth of the Okanogan River down to the Methow River. "Mithouie", of course, we now call Methow, and must have included the area down to the Chelan River because Swah-mous, or Cultus Jim, is listed there and his home was just north of the mouth of the Chelan River. Under "Mithouie" is also listed some 117 Indians "Names unknown", and these likely were Indians living up the Methow valley where Winans did not visit. The area described in the census as "en-e-al-e-kin" was the area along the Columbia River from Knapp's Hill to Entiat.

The Lake Chelan Indian Chief listed as "En-e-mo-seet-sa" is more commonly known today as Innomosecha, as Jack Splawn spelled it, and the father of Long Jim. The En-e-al-e-kin Indian Chief listed as "En-ka-wha=le-kun or Warpito John" is now remembered as Nequeleken or Wapato John. His half-brother, listed as "Chil-e-ho-sas-kut" is now remembered as Silico Saskut and has a park at Entiat named after him. Moses, the chief of the Isle de Pierre (or Rock Island) Indians was listed by Winans as "Se-qua-tal-coo-sum", but in their biography of him Robert Ruby and John Brown call him Sulktalthscosum. The Wenatchee Indian called "En-hah-melt" is better remembered as Harmelt.

* * * * *

Comments on Wapato John's "Characters of His Own Invention" mentioned in W. P. Winans notes attached to his 1870 Indian census

I want to say something about Wapato John's "set of characters of his own invention which enables him to keep accounts," because, many years after his death, his son Peter and Peter's son Louie both raised doubts about Wapato John's ability to manage his accounts. They thought that Wapato John lost money on some of his items, for example, the furs he bought from trappers and later sold to the Hudson's Bay Company. I think that neither Peter nor Peter's son Louie understood wholesale and retail accounts and how they are managed by trading companies and trading posts such as Wapato John ran for many years. Peter Wapato, by his recollection, traveled many times to the Walla Walla trading post to buy goods for his father's trading post and presumably Peter returned not only with the goods but with an itemized manifest showing the items, their number and their cost. Wapato John would need those manifests to keep track of his goods. Perhaps he marked off items as he sold them. He would also need to take frequent inventories to make up his next order of goods from Walla Walla. If Wapato John did attach identifying characters to his different kinds of goods, he would probably have needed a five-character code to do so. Five factorial (5!) equals 120 possible combinations of five characters; four factorial (4!) would give

only 24 combinations, which may not have covered all the kinds of goods that Wapato John bought and sold. Adding a quantity to each commodity code would define his inventory and a periodic inventory of his remaining goods would help Wapato John determine his re-ordering and re-supply needs and timing.

On the other hand, if Wapato John's characters were intended, as Winans says, to "keep accounts" then perhaps they were intended to assure that he made a profit on his goods. Wapato John would in this case use his characters to record his wholesale cost. If Wapato John was keeping a numeric record of his costs, he would need a set of ten characters matched up with the set of Arabic numerals 1,2,3,4,5,6,7,8,9,0. Wapato John traveled to the Willamette valley and worked there for some time using the name Jack, perhaps in the 1830's and 1840's, and he observed farming operations and also how the Hudson's Bay Company handled their accounts. Later on, Wapato John set up his own trading post along the Columbia River and did business with one in Walla Walla. He traded furs and goods with other Indians as well as supplying white travelers and Chinese miners.

The key to being profitable is to have a measure of what you paid for goods and the amount you charge for them. It is a lot simpler if you can define your measure of wholesale cost and retail income in terms of money. But even in these early days

when bartering was common, a monetary measure would be useful to Wapato John.

To give a concrete illustration, my father, Modest Peters, owned a hardware store in Manson. Wapato John would have traded a different range of goods than my father did at his hardware store, but there are many similarities between the two operations, including many of the goods bought and sold. In my father's case, his father-in-law was a long-time hardware man in Cashmere. When my father decided to open a general purpose store in the early 1940s, he probably got some advice from his experienced father-in-law on business operating principles. My father used a monetary measure, of course, and the first code he used was based on the phrase THE OLD MARK, whose letters stood for 1,2,3,4,5,6,7,8,9,0, with a one-to-one match of letters to numbers. My father, or one of his employees, placed an alphabetical cost code, often with a grease pencil, on each item or group of items in his hardware store. This way he knew how much each item had cost him. Also placed on each item or group of items was a retail cost figure in numbers representing dollars and cents which the customer could read. If some dickering was required, my father knew at what point he would be losing money on any item.

Peter Wapato complained that his father used unreadable symbols of his own making. Well, that's the whole point of

having a coding system for your costs; you don't want others, including your customers or your own son, to read those codes.

While the Indians in Washington Territory had no written language, Wapato John must have seen a lot of writing scripts during his years working around Portland and Fort Vancouver—English, French, Russian, perhaps even Hawaiian (a group of 300 Hawaiians lived in the area for some years). And by the time he returned to the Entiat area and moved up the Columbia River he must soon have become familiar with Chinese script, since hundreds of Chinese were living and mining along the river and Wapato John was serving their supply needs with his trading post. Chinese characters, which can be very complex, can also be very simple and lend themselves well to the kind of use Wapato John may have been seeking. Wapato John could easily have taken a number of characters from Chinese script used by the miners, modified and simplified them to create a set of ten characters that were unique, simple to read and easily distinguished one from another. Then he could match the set of ten characters to the ten numerals 1,2,3,4,5,6,7,8,9,0. He would have a coding system of his own, one that was opaque to his customers and confusing to his son Peter. Wapato John probably created the "characters of his own invention" referred to by Winans in a process something like I have described.

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William Parkhurst Winans Papers, 1815-1917

Overview of the Collection

Creator Winans, William Parkhurst

Title William Parkhurst Winans Papers

Dates 1815-1917 (inclusive)

Quantity 10 containers., (5 linear feet of shelf space.), (1000 items.)

Collection Number Cage 147

Summary Correspondence, business records, diaries, manuscripts on church matters and the history of Stevens County, clippings, scrapbooks, photographs and printed material. Includes an unpublished census (1870) of the Indian tribes in northeastern Washington Territory compiled by Winans while special agent for the non-treaty tribes, predecessor of the Colville Indian Reservation Agent.

Repository Washington State University Libraries' Manuscripts, Archives, and Special Collections (MASC)
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Access Restrictions This collection is open for research use.

Additional Reference Guides A second guide to the collection, listing elements in a series order assigned by Mary Avery, is also available.

Languages English

Sponsor Funding for encoding this finding aid was provided through a grant

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Biographical Note

William Parkhurst Winans was born in Elizabeth, New Jersey on January 28,1836, one of eight children born to Jonas Wood Winans and Sarah Stiles. W.P Winans's ancestry can be traced to the Revolutionary War in the figure of one Isaac Winans (1710-1780), who served as a member on the committee of public safety. Isaac Winans died after being imprisoned by the British.

In 1859 W.P. Winans journeyed westward from Springfield, Illinois, arriving at the Umatilla River in Oregon in September of that year. He worked as a warehouseman and schoolteacher in the winter of 1860-1861, and was a clerk of the first Oregon election in 1860. In July of 1861 he moved to Fort Colville, Washington, where he was appointed deputy county auditor of Spokane County before becoming auditor in 1862. During this period Winans's career followed parallel paths in business and government. He was appointed clerk for the United States district court comprising Spokane and Missoula counties, serving under Judge E.P. Oliphant. Winans's owned a general store when in 1866 he was elected county superintendent of schools. In 1867, 1868 and 1871, he represented Stevens County in the Washington territorial legislature. A significant part of Winans's career began in 1870, with his appointment as Sub-Indian Agent of the six non-treaty tribes in the Colville region that had declined to make peace with the Federal government. It was in this capacity that, in 1872, he successfully argued against the directive of President Grant that would have given the Colville Valley Indian tribes areas in Stevens County where white settlers had previously established themselves under laws associated with "pre-emption" and homestead rights. This decision caused a great deal of controversy at the time. W.P. Winans was married to Lydia (or Lidia) Moore (d. 1876) in 1868 or 1869, and to Christine McRae in 1879.

In 1874 Winans moved from Colville to Walla Walla, entering into the mercantile firm of Johnson, Rees & Co. (later Rees, Winans & Co.) He traveled widely in Europe during this period and had local interests in farming, merchandising, freighting, and banking. He was also active in civic, church, and business affairs, serving in the latter capacity as a member of the board of directors of First National Bank of Walla Walla and as President of Farmer's Savings Bank from 1890 until 1917. William Parkhurst Winans died on April 22, 1917.

Content Description

The archive of William Parkhurst Winans consists of business and government records, diaries and correspondence, and manuscripts on church matters and Stevens County (Washington) history. Also included are clippings, photographs, maps, memorabilia, and miscellaneous material.

The business records show cartage rates (wagon freighting) for the Pacific Northwest, prices for goods, rates and patterns of commodities consumption, freight routes, stock inventories, and banking and investment information for the Walla Walla region.

The church material chiefly centers on the First Presbyterian Church of Walla Walla, and includes both printed and manuscript records.

The material relating to the history of Stevens County, Washington, consists of the letters- first-hand accounts, observations, and reminiscences- that Winans acquired in the course of gathering information and resources for an unpublished typescript titled *Stevens County, Washington: Its Creation, Addition, Subtraction and Division* (1904). A notable item here is a 6-leave holograph document from the Fall of 1897 that purports to be an eyewitness account of the Whitman Massacre, as told by a Mrs. Delaney (formerly Matilda Sager) to P.M. Winans. The prominent frontier historian Frederick Jackson Turner urged Winans to preserve his diaries because they would provide future historians with invaluable primary source material on the details of pioneer life in the Pacific Northwest.

The Indian material dating from Winans's period as Sub-Indian Agent is significant. A noteworthy item is an 1870 census of the Indian tribes in northeastern Washington (Territory), including the Okanagans, Calispels (or Pend' Oreilles), San Poils and Nespelems, Senijexsees or Lakes, Wenatchees and Isle d'Pierres, Mishouies, Spokanes, and the Swielpees (or Colvilles). This material includes detailed verbatim reports on speeches given by chiefs in tribal councils, descriptions of the social and economic situation of the region's tribes, and notes on how the Indians viewed white people and white society.

Use of the Collection

Preferred Citation

[Item Description]. Cage 147, William Parkhurst Winans Papers. Manuscripts, Archives, and Special Collections, Washington State University Libraries, Pullman, WA.

Administrative Information

Acquisition Information

Most of the papers of William Parkhurst Winans were donated to Washington State University Libraries in two installments, the first, in 1935, by Mrs. W.P. Winans and her family, and the second, in 1955, by Mrs. George L. Converse (W.P. Winans's daughter) and her son, George L. Converse.

Processing Note

WIKIPEDIA

William Parkhurst Winans

William Parkhurst Winans	
Born	January 28, 1836 New Jersey
Died	April 22, 1917 (aged 81)
Occupation	Banker

William Parkhurst Winans (January 28, 1836–1917) was crucial for the development of parts of Eastern Washington, particularly Stevens County, Walla Walla, and Fort Colville. He founded Farmer's Savings Bank, and was the president until he died in 1917. He was also a member of the board of directors of First National Bank. In addition to his involvement with the bank system, Winans was a clerk in several locations throughout the region, and so is personally responsible for the majority of the records of the Colville Indians and others in the region, as well as the records of the financial dealings in the late 19th century and the early 20th century. Winans played an important role in keeping records of Indians because he was named Industrial Instructor for Indians in 1869 and Superintendent of Indian Affairs in 1870. In addition to those offices, Winans took multiple censuses of Indian populations, including the Okanagans, Calispels, San Poils, Nespelems, Senijexsees, Wenatchees, Isle d'Pierres, Mishouies, Spokanes, and the Swielpees. He was a historian himself, and wrote several histories of the region, including a book, Stevens County, Washington, its creation, addition, subtraction and division. Several of his works were given to institutions such as Harvard University and Washington State University. Eastern Washington, particularly Stevens County and Walla Walla, would not be the same if William Parkhurst Winans had not been there with his business and record-keeping skills. As the Old Walla Walla County, Washington records, "No history of Walla Walla would be complete without extended reference to William Parkhurst Winans, who was an octogenarian at the time of his demise. He had long been identified with the northwest, and his life was one of great usefulness and activity." By the end of his life, Winans was an essential part of the Walla Walla community due to his hard work and involvement in the fields of business, education, Indian affairs, and the church.

Contents

Biography
Business Ventures
Personal life
Death
Legacy
References

Biography

William Parkhurst Winans was born in Elizabeth, New Jersey on January 28, 1836. He was one of eight children born to Jonas Wood Winans and Sarah Stiles. Winans arrived in Umatilla River, Oregon in September 1859, and he worked as a warehouseman and a school teacher there until 1861. In July of that year, Winans headed north from Oregon to Fort Colville in Washington. There, he was appointed deputy auditor of Spokane County. The following year he was promoted from deputy

auditor to auditor. It was during his time in Colville that Winans began involvement in business in addition to his positions in government. He opened a small general store in Colville with the money he had made in government.

His next government appointment was as the clerk for the United States district court which included Spokane County and Missoula County. His first elected government position was in 1866 as superintendent of schools in Spokane County. He represented Stevens County in meetings of the Washington Territorial Legislature in 1867, 1868 and 1870.

On October 6, 1869, Winans was married to Lida Moore. They had three sons together–Gilbert Park, Phillip Moore, and Allan Lida. Lida died on December 4, 1876. On November 20, 1879, Winans remarried to Christine McRae. They had two surviving children together–Freeman Earl and Sarah Jean.

Winans was named Sub-Indian Agent in 1870 for six tribes residing near Colville that had refused to make treaties with the federal government. He successfully argued against the directive by President Grant to give these tribes rights to lands in Stevens County on which white settlers had already established their homes.

Business Ventures

In 1874 Winans moved from Colville to Walla Walla, Washington. He joined the mercantile firm Johnson, Rees & Co., which was the largest store in Walla Walla at that time. While in Walla Walla, he diversified his business ventures, investing in farming, merchandising, freighting and banking. As he became wealthier, he travelled to the east coast and throughout Europe. He was a very active member of the Walla Walla community, involved in church and business matters. Winans was an elder in Walla Walla Presbyterian Church, and acted as a temporary pastor when the active pastor died until a new pastor arrived. He was on the board of directors for First National Bank of Walla Walla and was President of Farmer's Savings Bank from 1890 until his death in 1917.

William Parkhurst was known as a great business man. During his life he had many accounts with several companies for his business ventures. He started out his career working for the Spokane County Treasurer, and then went in all different directions from there. Winans had many accounts while working for the Spokane County Treasurer, including accounts with Big Bend Mining District, Olf Fort Store notes and accounts, and with the Indian office. From there he went on to deal with Abrams and Co. business, where he dealt with their business trial accounts. Winans was also a lawyer and dealt with the law side of business when he needed to. Winans started a business called Brown and Winans, which gave him more people and accounts to work with. Despite occasional difficulties, Winans did well overall throughout his business career, and was known to all as an astute and hardworking businessman. Writings

Personal life

Winans spent much of his life documenting the world around him. He applied his love for details to all of his business positions as well as to his personal life, thereby leaving us with wonderfully specific records of all of the agencies he worked for. The Washington State University Manuscripts, Archives, and Special Collections has nearly 1000 documents from Winans, most of which include business records and professional correspondence. These documents are a wellspring of information for anyone interested in the Pacific Northwest at the time of Winans' life.

Winans was an amateur historian. He wrote everything down, which proved invaluable for historians following him. Many of the surviving documents include his personal diaries. Winans kept meticulous records of everything he did, including expenditure of funds and day-to-day accounts of his actions. His diaries were incredibly specific, and often contained bits of history that he learned about his surroundings, (even including bits of dried flowers and plants pressed between the pages). One example of his specificity was his trip to Egypt. He spent several weeks in Egypt in 1892, and wrote down everything that he did and learned. On Monday, March 21, 1892, after a trip to an ancient temple, Winans wrote: Capitals as varied as the vegetation of the land and are even now dazzling bright in the many colored hues as when the painter left them, the ceiling is blue with golden stars. But we go farther into the shadowy recesses of the Temple no windows to light, a small opening into each of the three most sacred rooms. This diary entry shows his flair for the dramatic, but also highlights his fascination with history and other cultures. The details are useful for those who wish to learn about the time period in which he lived, because he wrote about the little things that would seem too insignificant to be put in an official record, but that historians later on would still find interesting.

In addition to his personal writings, Winans also wrote for other people. He recorded a biography of Edward Marsden, an Indian of the tribe Metlakatla in Alaska. Winans also wrote a history of Lewis and Clark and of the trappers in the Pacific Northwest. His goal was to bring to light that which had been previously neglected. He says: And in the settlement of this country, we hear of Parker, Whitman, and others, but no mention of those explorers who first beheld our valley and made it known to the civilized world. My subject will be in relation to them, to Lewis and Clark, who made this country known to the Pioneers about 25 years ago. Winans wanted to ensure that the whole country was aware of the history of the Pacific Northwest, and that credit was given where it was due for settling it. His histories of Northwestern people are valuable for modern day folk because they show the opinions of the time, which differ from the opinions of our own.

Along with the shorter writings, Winans wrote an extensive history of Stevens County. He eventually wrote a book, Stevens County, Washington, its creation, addition, subtraction and division, which gives the entire history of Stevens County as Winans could find it. He cites many resources for his book, including his personal diary. In a note he wrote to the Chairman of the Historical Society of the Women's Reading Club in Walla Walla, Winans emphasizes the usefulness of his journal in writing the history of Stevens County. He says, "In [the preparation of historical notes,] I am indebted to Thomas W. Prosch... and lastly to my journal, which I kept during my thirteen years residence in Colville Valley. " He used his journals as a resource in writing his histories, because he was alive during many of the big, important changes that occurred in the region. As The Old Walla Walla, Washington put it,"he lived to witness the remarkable transformation of the county as it emerged from pioneer conditions." Winans was able to document much of the rapid changes in the Pacific Northwest during his lifetime, which is so useful for people following him. Indian Affairs

Some of Winans most significant official work was as Sub-Indian Agent for the six non-treaty tribes in the Fort Colville region. In a letter to the secretary of the Interior entitled "Proposed Indian Reservations in Idaho and Washington Territories," Winans successfully argued against a directive to make lands that whites had already settled into Indian Reservations. Instead of regaining their lands, the Indians were paid for the lands that whites had already settled according to a determined "fair cash value." Like many whites at the time, Winans believed that Native Americans should be assimilated into western culture whenever possible, in order to "civilize" them. He advocated education for Native Americans along with helping them develop farming techniques and abandonment of their hunter-gatherer ways. One Indian with whom Winans was particularly involved was Edward Marsden. Winans travelled to Alaska to meet and speak with Marsden, and wrote several drafts of a biography of Marsden before sending it to the Historical Society. Winans wrote "We came to teach the Indian, but he is now teaching us, by giving us a practical example of 'Leaving all and

following Christ.'" Winans initially seemed to share the opinions held by many White people about the barbaric nature of Indians, but he was willing to change that opinion when there was good reason to do so. Because of his high status in society, Winans' positive writings about Marsden would have helped to improve his peers' opinions on Indians. One of his duties as Sub-Indian Agent was to take censuses of the Indians. Winans took censuses of the Okanagans, Calispels, San Poils, Nespelems, Senijexsees, Wenatchees, Isle d'Pierres, Mishouies, Spokanes, and the Swielpees. These censuses were valuable at the time, and also contain much valuable information for modern-day historians. Winans also kept records of transactions with the Indians, including gifts given to chiefs and needy Indians, and several listings of property amounts. He also wrote dozens of vouchers for dozens of different people.

Death

On April 22, 1917, Winans went on a trip to pick wildflowers, and died suddenly. His funeral and memorial services were well attended by the entire community, and business in Walla Walla nearly stopped for respect of him. The funeral was held at Walla Walla Presbyterian Church, and his body was placed in Mountain View Cemetery in Walla Walla. The town's Sunday school children placed wildflowers on his grave in memory of his love for them. He was remembered by the whole town as a hard working, upstanding citizen who impacted everyone he encountered.

Legacy

William Parkhurst Winans was an important figure in Pacific Northwest History. He was responsible for the development of Stevens County, Walla Walla, and Fort Colville. He was extremely devoted to the banking system. He personally established a banking system for farmers named Farmer's Savings Bank and remained as president until his death in 1917. He also established himself in other divisions of banking where he was a member of First National Bank. He was a clerk for banks and government agencies across the region. He was responsible for the majority of the records for Native Americans and financial dealings in the late 19th and early 20th century. His devotion to keep the records for indigenous peoples made it possible for historians and anthropologists to learn and understand Native American affairs and their history. Winans also created a census for Native Americans and document their populations in the Pacific Northwest. His work paid off when he was made superintendent of Indian Affairs in 1870. In his personal life, he was an amateur historian and wrote several history books, providing secondary sources on eastern Washington. The documents about his life have been preserved and are on file with Washington State University and Harvard University. His devotion in establishing a banking system, his influence on American Indian affairs, and eastern Washington may have never been developed as successfully as it has, and its history may have never been recorded quite so well.

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INDIAN AFFAIRS: LAWS AND TREATIES

Vol. III, Laws (Compiled to December 1, 1913)

Compiled and edited by Charles J. Kappler. Washington : Government Printing Office, 1913.

ACTS OF THE SIXTY-FIRST CONGRESS—THIRD SESSION, 1910-1911.

CHAP. 3 | CHAP. 91 | CHAP. 143 | CHAP. 210 | CHAP. 231 | CHAP. 246 | CHAP. 272 | CHAP. 276

Page Images

Chapter 276

Margin Notes	
Chap. 276	Wapato Irrigation Company.
Chap. 276	Sale of portion of allotments in Washington to, for irrigation project.
Chap. 276	Disposal of proceeds.

{Page 508}

Chapter 276

Mar. 4, 1911. [H. R. 32251.] | [Public, No. 516.] 36 Stat., 1358.

Page Images

An act authorizing the sale of portions of the allotments of Nek-quel-e-kin or Wapato John, and Que-til-qua-soon, or Peter, Moses agreement allottees.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the Secretary of the Interior be, and he is hereby, authorized and directed to sell to the Wapato Irrigation Company, on such terms and conditions as he may deem for the best interests of the allottees, so much of the lands in Chelan County, Washington, covered by trust patents issued to Nek-quel-e-kin, or Wapato John, and Que-til-qua-soon, or Peter, Moses agreement allottees numbers eight and ten, under the act of Congress approved March eighth, nineteen hundred and six, as in his judgment may be required to advantageously and economically complete and operate its irrigation project now in process of construction in Chelan County, State of

Washington, including such land as may be needed for roads, bridges, ditches, flumes, dams, reservoirs, docks, landing places and other works, and shall convey the lands so sold to the said company by patent in fee. The funds derived from the sale of said lands shall be conserved for the respective allottees or invested or expended for their benefit in such manner as the Secretary of the Interior shall determine.

Approved, March 4, 1911.

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Wapato John (Ne-quel-e-kin) Probate

Testimony and Findings

January 1912

(From DoJ "Disclosures,

Case 2:09-cv-18,

Eastern District of Washington)

Land-
Salas
71310-1907
11503-1912
H V C

Heirs of Wapato John,
or Ne-quel-e-kin, Moses
Agreement Allottee #8.

FOR FILE.

MAR -8 1912

FILED BY C. F. S.

Mr. Oscar H. Lipps,

Supervisor of Farming.

Jocko, Montana.

Sir:

Referring to your letter dated January 30, 1912, regarding the heirs of Wapato John, or Ne-quel-e-kin, Moses Agreement Allottee #8, there is inclosed a certified copy of the findings as requested by you for filing with the Probate Court of Chelan County, Washington.

A carbon copy has also been sent to the Superintendent of the Colville Indian School.

Respectfully,

(Signed) C. F. Hauke,

3-CBG-6

Second Assistant Commissioner.

TO MARY ANN ABRAHAM.

5-108

NOTICE OF HEARING TO DETERMINE HEIRS

Decedent Wapato John, or Ne-quel-e-kin, M.A. 78.

Notice is hereby given that on the 16th day of January, 1912, at Chelan, Washington, I will take testimony to be submitted to the Secretary of the Interior for the purpose of determining the heirs of Wapato John deceased.

All persons having an interest in the estate of the decedent are hereby notified to be present at the hearing and furnish such evidence as they desire.

(S) O. H. Lipps,
~~Superintendent~~ Supervisor and Special Disbursing Agent.

Dated this 13th day of December, 1911.

6—2540

CERTIFICATE OF SERVICE.

I hereby certify that I have this, the 19th day of December, 1911, personally served a copy of this Notice of Hearing to Determine Heirs on Mary Ann Abraham at Mission, Wash.

(S) B. F. Emery,
Supt of Live Stock,
Colville Reservation, Wash.

TO MATILDA WAPATO.

5-108

NOTICE OF HEARING TO DETERMINE HEIRS

Decedent Wapato John, or Ne-quel-e-kin, M.A. #8.

Notice is hereby given that on the 16th day of January, 1912, at Chelan, Washington, I will take testimony to be submitted to the Secretary of the Interior for the purpose of determining the heirs of Wapato John deceased.

All persons having an interest in the estate of the decedent are hereby notified to be present at the hearing and furnish such evidence as they desire.

(S) O. H. Lipps,
~~Superintendent~~ Supervisor and Special Disbursing Agent.

Dated this 13th day of December, 1911. 6—2540

To Matilda Wapato:

You are hereby appointed guardian ad litem for the purpose of representing the interests of your minor children ~~for the purpose of representing~~, Paul Wapato, Frank Wapato and Agnes Wapato, at the hearing to be held in accordance with the above Notice to determine the heirs of Wapato John, deceased.

(S) O. H. Lipps,
Supervisor U. S. Indian Service.

CERTIFICATE OF SERVICE.

I hereby certify that I have this the 19th day of ~~January~~ December, 1911, personally served a copy of this Notice of Hearing to Determine Heirs and appointment of guardian ad litem on Matilda Wapato at Omak, Washington.

(S) B. F. Emery,
Supt. of Live Stock,
Collville Reservation, Wash.

NOTICE OF HEARING TO DETERMINE HEIRS

Indian Decedents: Tapato John, or Ne-quel-e-kin, M.A.#8, Columbia Peter, or In-perk-skin, M.A.#21, Lucy Iswald Miller, Moses Agreement Allottee.

Notice is hereby given that on the 16th day of January, 1912, at Chelan, Washington, I will take testimony to be submitted to the Secretary of the Interior for the purpose of determining the heirs of Tapato John, et. al. deceased.

All persons having an interest in the estate of the decedent are hereby notified to be present at the hearing and furnish such evidence as they desire.

(S) O. H. Lipps,
Superintendent and Special Disbursing Agent.
Supervisor

Dated this 13th day of December, 1911. 6—2540

TO THE POSTMASTER,

CHELAN, WASHINGTON.

PLEASE POST THIS NOTICE IN A CONSPICIOUS PLACE.

Very respectfully,

(S) O. H. Lipps,
Supervisor U. S. Indian Service.

REPORT OF SUPERINTENDENT IN HEIRSHIP CASES

Decedent Wapato, John Agency Colville

Tribe Columbia Allotment No. 8

Date of death Month of September, 1911, Age About 92 years (according to census)

Married or single? Married

If married, give name of husband or wife Madeline Wapato

If husband or wife is dead, give date of death

If married more than once, so state, giving names Lived for a time with Temish, sister of Madeline, but was never married to her.

If divorced, so state, giving names, and whether divorce was by Indian custom or by decree of court. Also date of divorce No divorce

The allotment roll made in ..... (Year.) shows the following:

Name.	Relationship.
No allotment roll.	

The census rolls made in 1911 (Year.) show the following:

Name.	Relationship.
Ne-quel-ekin or John Wapato	Husband, age 92
Madeline Wapato	Wife Age 87

6—2545

Other relatives, if there are none of above to inherit.	Relationship.	Age.	If dead, give date.

I hereby certify that I have made a careful investigation as to the relatives of the deceased allottee, and it appears from the evidence adduced that Madeline Wapato, wife; Sylvester Wapato, son; Peter Wapato, son; Mary Ustah Wapato, daughter; Mary Ann Abraham, daughter; Paul Wapato, grandson (minor), Paschal (Frank) Wapato, grandson, (minor); Annie Wapato, granddaughter, (minor)

are the sole heirs of the decedent.

Superintendent and Special Disbursing Agent.

6—2545

5-1100

REFER IN REPLY TO THE FOLLOWING:

ADDRESS ONLY THE COMMISSIONER OF INDIAN AFFAIRS

DEPARTMENT OF THE INTERIOR

OFFICE OF INDIAN AFFAIRS

WASHINGTON

Land-
Sales
71210-1907
11503-1912
H V C

FEB 15 1912

Heirs of Wapato John,
or Ne-quel-e-kin, Moses
Agreement Allottee #8.

RECEIVED FEB 20 1912

FILED BY C. R. F.

FOR FILE

The Honorable,

The Secretary of the Interior.

Sir:

There is submitted a report from Oscar H. Lipps, Supervisor, dated January 20, 1912 regarding the heirs of Wapato John, or Ne-quel-e-kin, Moses Agreement Allottee #8, deceased, which were ascertained by him at a hearing held at Chelan, Washington, January 16, 1912, under the Act of Congress of June 25, 1910 (36 Stat. L., 855) after due notice in accordance with the regulations approved October 12, 1910. There is also inclosed the report of the Superintendent of the Colville Agency on Form 5-107 in connection therewith.

From the testimony adduced at the hearing it appears that Ne-quel-e-kin, or Wapato John, died in September, 1911, leaving as his sole surviving heirs the following named persons:

Madalene (Madeline) Wapato, wife,
Sylvester Wapato, son,
Peter Wapato, son,
Mary Ustah Wapato, daughter,
Mary Ann (Abraham), daughter.

The above named children were the issue of the decedent and his surviving wife, Madalene.

In addition to the foregoing, the decedent had a son by another wife, (Temis) named Charlie Wapato who died about the year 1906, survived by a wife Matilda, and 3 minor children whose names and respective ages are as follows:

Paul Wapato, age 19 years, son,
Paschal (Frank) Wapato, age, 16 years, son,
Agnes, or Annie Agnes Wapato, age, 13 years, daughter.

It appears from the records of this Office and from the report of the Supervisor, that the decedent left both real and personal property. From the testimony submitted, it appears that the following is a list of those who are entitled to share in the estate of the decedent, and the proportion to which they are entitled under the laws of Washington applicable, both as to the real property, the money and other personal property:

	R. E.	Personal.
Madalene (Madeline) Wapato, wife,	1/3	1/2
Sylvester Wapato, son	2/15	1/10
Peter Wapato, son,	2/15	1/10
Mary Ustah Wapato, daughter,	2/15	1/10
Mary Ann (Abraham), daughter,	2/15	1/10
Paul Wapato, grandson, minor,	2/45	1/30
Paschal Wapato, " , " ,	2/45	1/30
Annie Agnes Wapato, g-daughter,	2/45	1/30

It is respectfully recommended that the heirs of Ne-quel-e-kin, or Wapato John, be determined as stated below, and the Supervisor furnished with a certified copy of these findings as requested, for filing with the Probate Court of Chelan County, Washington, for the future protection of the heirs:

Madalene (Madeline) Wapato, wife,
Sylvester Wapato, son,
Peter Wapato, son,
Mary Ustah Wapato, daughter,
Mary Ann (Abraham), daughter,

L-11503-3

Paul Wapato, grandson, minor,
Paschal Wapato, grandson, minor,
Annie Agnes Wapato, G-daughter.

Respectfully,

C D Hauke

2-CBG-12 Second Assistant Commissioner.

FEB 19 1912

Approved as recommended. I find and adjudge the heirs of Ne-quel-e-kin, or Wapato John, Moses Agreement Allottee #8, and their respective shares in his estate at the date of the hearing, January 16, 1912, to be as follows:

	R. E.	Personal.
Madalene (Madeline) Wapato, wife,	1/3	1/2
Sylvester Wapato, son	2/15	1/10
Peter Wapato, son,	2/15	1/10
Mary Ustah Wapato, daughter,	2/15	1/10
Mary Ann (Abraham), daughter,	2/15	1/10
Paul Wapato, grandson, minor,	2/45	1/30
Paschal Wapato, " , " ,	2/45	1/30
Annie Agnes Wapato, g-daughter,	2/45	1/30.

Camden Richmond

Assistant Secretary.

5—107

REPORT OF SUPERINTENDENT IN HEIRSHIP CASES

11503

Decedent Wapato, John Agency Colville

Tribe Columbia Allotment No. 8

Date of death Month of September, 1911, Age About 92 years (according to census)

FILED BY C. P. F.

Married or single? Married

If married, give name of husband or wife Madeline Wapato

If husband or wife is dead, give date of death

If married more than once, so state, giving names Lived for a time with Temish, sister of Madeline, but was never married to her.

If divorced, so state, giving names, and whether divorce was by Indian custom or by decree of court. Also date of divorce

No divorce

The allotment roll made in (Year) shows the following:

Name.	Relationship.
No allotment roll.	

The census rolls made in 1911 (Year.) show the following:

Name.	Relationship.
Ne-quel-ekin or John Wapato	Husband, age 92
Madeline Wapato	Wife Age 87

6—2545

Have you examined the annuity rolls and does the record conflict?

No annuity roll of Columbias. Madeline's name is carried on Colville annuity roll. No conflict.

Did decedent leave a will disposing of any part of his allotment?

No

If deceased allottee had children, give all the information called for in the following blanks.

Children: If by more than one spouse, give name of spouse.	(Name of mother)	Age.	If dead, give date.
Sylvester Wapato (allotted as Celesta)	Madeline	57	
Peter Wapato	"	56	
Mary Ustah	"	55	
Mary Ann Abraham	"	40	
Charley Wapato	Temish		August, 1906

Seven other children died in childhood without issue

If any children of deceased children, fill out the following:

Name of deceased son or daughter.	Name of child.	Age.	If dead, give date.
Charley Wapato	(Paul Wapato	19	
	(Paschal (Frank) Wapato	16	
	(Annie Wapato	13	
	(Mathew Wapato	26	Dec. 14,1910
	(Field Wapato	9	November,1909

Parents:

Father

Mother

6—2545

Brothers and sisters.	B. or S.	Age.	If dead, give date.

If any deceased brothers or sisters had children, fill out the following:

Name of deceased brother or sister.	Name of child.	Age.	If dead, give date.

6—2546

Other relatives, if there are none of above to inherit.	Relationship.	Age.	If dead, give date.

I hereby certify that I have made a careful investigation as to the relatives of the deceased allottee, and it appears from the evidence adduced that Madeline Wapato, wife; Sylvester Wapato, son; Peter Wapato, son; Mary Ustah Wapato, daughter; Mary Ann Abraham, daughter; Paul Wapato, grandson (minor); Paschal (Frank) Wapato, grandson, (minor); Annie Wapato, granddaughter, (minor)

are the sole heirs of the decedent.

J M Johnson

Superintendent and Special Disbursing Agent.

6—2545

5—1142

DEPARTMENT OF THE INTERIOR

UNITED STATES INDIAN SERVICE

11503

Land-
Contracts
40337-1911
58424-1911
H V C

Chelan, Washington.

January 20, 1912.

Heirs of Wapato John,
or Ne-quel-e-kin, Moses
Agreement Allottee No.8.

Commissioner of Indian Affairs,

Washington, D. C.

Sir:

Authority was granted me in Office letter dated July 19, 1911, and approved by the Department July 20, 1911, to hold hearings for the purpose of taking testimony to be submitted to the Secretary of the Interior to determine the heirs of deceased Moses Agreement allottees. Under this authority I posted Notice as required by the Regulations approved October 12, 1910, and on January 16, 1912 held a hearing at Chelan, Washington, and took the testimony submitted herewith to determine the heirs of Wapato John, or Ne-quel-e-kin, Moses Agreement allottee, No.8., deceased, and in connection therewith I have the honor to submit the following report:

FINDING OF FACTS.

From the testimony submitted it is shown that Wapato John, or Ne-quel-e-kin, died in the month of September, 1911, leaving as his sole surviving heirs the following persons:

Madalene (Madeline) Wapato, wife,
Sylvester Wapato, son,
Peter Wapato, son,
Mary Ustah Wapato, daughter,
Mary Ann (Abraham), daughter.

The above four children were the issue of the marriage of Wapato John and his surviving wife, Madeline.

Wapato John had a son by another wife, sister of Madeline, named Charlie Wapato. Charlie died about five years ago and left surviving him a wife, Matilda Wapato, and three minor children who take his share of his father's estate. There names are as follows:

Paul Wapato, age 19 years, son,
Paschal (Frank) Wapato, age, 16 years, son,
Agnes, or Annie Agnes Wapato, Age 13 years, daughter.

CONCLUSIONS OF LAW.

Under the provisions of Chapter VI, Section 1341, page 787, Vol. 1 of Remmington & Ballinger's Annotated Codes and Statutes of Washington, the above named heirs inherit the real property of Wapato John as follows:

	RC	MA-8
Madalene(Madeline) Wapato, wife,	1/3	33 1/3 %
Sylvester Wapato, son,----------,	2/15	13 1/3
Peter Wapato, son, ----------,	2/15	53 1/3
Mary Ustah Wapato, daughter,---,	2/15	
Mary Ann(Abraham), daughter,---,	2/15	66 2/3
Paul Wapato,grandson,minor, ---,	2/45	4.44
Paschal Wapato, " , " ,----,	2/45	13 1/3
Annie Agnes Wapato,g-daughter,	2/45	

Under the provisions of Chapter VII, Section 1364 of the above Codes and Statutes, page 795, paragraph 6, the widow is entitled to one-half of the separate personal estate. The money and other personal property of Wapato

John is inherited by his heirs as follows, under this section of the Statutes:

Madalene (Madeline), wife,	1/2	$15,000 50%
Sylvester, son,	1/10	3,000 10%
Peter, son,	1/10	
Mary Ustah, daughter,	1/10	
Mary Ann, daughter,	1/10	1,000 3⅓%
Paul, minor, grandson,	1/30	
Paschal, minor, grandson,	1/30	
Annie Agnes, minor, grandaughter,	1/30	$30,000

Please furnish me with a certified copy of the findings of the Department in this case. I wish to file the same, together with a copy of the testimony which I have made for that purpose, with the Probate Court of Chelan County, Washington, for the future protection of these Indians after their trust period has expired.

Very respectfully,

Oscar H. Lipps

Supervisor U.S. Indian Service.

OHL
Incls.

5-1142

DEPARTMENT OF THE INTERIOR

UNITED STATES INDIAN SERVICE

11503

HEARING TO DETERMINE HEIRS
(Act June 25, 1910).
****

In the Matter of the Estate and the legal Heirs of WAPATO JOHN, or Ne-quel-e-kin, - Deceased.	Chelan, Washington. January 16, 1912. TESTIMONY OF WITNESSES. Taken By Oscar H. Lipps, Supervisor U.S.Indian Service.

NAMES OF INDIANS PRESENT AT HEARING.

Madeline Wapato, wife of decedent,
John B. Wapato, Acting Interpreter,
Peter Wapato, Son of decedent,
Sylvester Wapato, " " "
Mary Wapato, Dau. " "
Anasta Peter,
Paul Antoine,
Nancy,
Rose Marie Iswald,
Mary Washington,
Sam Miller,
Big Wilson,
Matilda Wapato, Daughter-in-law of decedent,
Paul Wapato, Grandson of decedent.

5-108

NOTICE OF HEARING TO DETERMINE HEIRS

6 1912
11503

Decedent Wapato John, or Ne-quel-e-kin, N.A. #8.

Notice is hereby given that on the 16th day of January, 1912, at Chelan, Washington, I will take testimony to be submitted to the Secretary of the Interior for the purpose of determining the heirs of Wapato John, or Nequelekin, deceased.

All persons having an interest in the estate of the decedent are hereby notified to be present at the hearing and furnish such evidence as they desire.

O. H. Lipps
~~Superintendent~~ Supervisor and Special Disbursing Agent.

Dated this 13th day of December, 1911.

6—2540

CERTIFICATE OF SERVICE.

I hereby certify that I personally delivered and explained the meaning of the Above NOTICE OF HEARING TO DE* TERMINE HEIRS of Wapato John, or Ne-quel-e-kin, deceased to the following interested parties:

Madalene Wapato, wife, of decedent,
Peter Wapato, son " "
Sylvester Wapato, son " "
Mary Ustah Wapato, Dau." "

Chelan, Washington.
December 13, 1911.

John B. Wapato
Acting Interpreter.

TO MARY ANN ABRAHAM. 5-108

6 1912
11503

NOTICE OF HEARING TO DETERMINE HEIRS

Decedent Wapato John,

Notice is hereby given that on the 16th day of January, 1912, at Chelan, Washington, I will take testimony to be submitted to the Secretary of the Interior for the purpose of determining the heirs of Wapato John, deceased.

All persons having an interest in the estate of the decedent are hereby notified to be present at the hearing and furnish such evidence as they desire.

C. H. Lipps
Superintendent and Special Disbursing Agent.

Dated this 13th day of December, 1911.

6—2540

CERTIFICATE OF SERVICE.

I hereby certify that I have this the 19 day of December, 1911, personally served a copy of this NOTICE OF HEARING TO DETERMINE HEIRS on Mary Ann Abraham at Meeuse Washington. 10 AM

B. F. Conning
Supt. of Live Stock,
Colville Reservation, Wash.

To Matilda Wapato.

5-108

6 1912
11503

NOTICE OF HEARING TO DETERMINE HEIRS

Decedent Wapato John.

Notice is hereby given that on the 16th day of January, 1912, at Chelan, Washington, I will take testimony to be submitted to the Secretary of the Interior for the purpose of determining the heirs of Wapato John deceased.

All persons having an interest in the estate of the decedent are hereby notified to be present at the hearing and furnish such evidence as they desire.

O H Lipps

~~Superintendent~~ Supervisor and Special Disbursing Agent.

Dated this 13th day of December, 1911.

To MATILDA WAPATO:

You are hereby appointed guardian ad litem for the purpose of representing the interests of your minor children, Paul Wapato, Frank Wapato and Agenes Annie Wapato, at the hearing to be held in accordance with the above NOTICE to determine the heirs of Wapato John, Deceased.

O H Lipps

Supervisor U.S. Indian Service.

CERTIFICATE OF SERVICE.

I hereby certify that I have this the 19 day of December, 1911, personally served a copy of this NOTICE OF HEARING TO DETERMINE HEIRS and Appointment of Guardian Ad Litem on Matilda Wapato at Omak, Washington.

B F Emery

Supt. of Live Stock
Colville Reservation, Wash.

5-108

6 1912
No 11503

NOTICE OF HEARING TO DETERMINE HEIRS

Indian Decedent Wapato John, or Ke-quel-e-kin, K. A. #8, Columbia Peter, or In-perk-skin, K.A.#21, Lucy Iswald Miller, Moses Agreement Allottee.

Notice is hereby given that on the 16th day of January, 1912, at Chelan, Washington, I will take testimony to be submitted to the Secretary of the Interior for the purpose of determining the heirs of Wapato John, et. al. deceased.

All persons having an interest in the estate of the decedents are hereby notified to be present at the hearing and furnish such evidence as they desire.

(S) O. H. Lipps,
~~Superintendent~~ Supervisor and Special Disbursing Agent.

Dated this 13th day of December, 1911.

6—2540

TO THE POSTMASTER,

CHELAN, WASHINGTON.

PLEASE POST THIS NOTICE IN A CONSPICUOUS PLACE.

Very respectfully,

(S) O. H. Lipps,
Supervisor U.S.Indian Service.

TESTIMONY OF MADALENeWAPATO,
Widow of Wapato John, Deceased.

File 115032

John B. Wapato sworn as Interpreter.

Witness sworn.

Q. State your name, age and residence.

A. Madalene, age about 70 years, residence on Lake Chelan, Wash.

Q. Were you acquainted with Wapato John during his life time?

A. Yes, he was my husband since my early youth.

Q. Were you and Wapato John legally married?

A. Yes, we were married in the Catholic Church down on the Columbia River near the place now called Winesap. We were married by a Priest the Indians called Left Hand. His name was Father DeGrassi.

Q. How long ago was this, since you and Wapato John were Married?

A. We were married the year of the big earth quake here.

Q. How many children were born to you and Wapato John?

A. Twelve. Eight of these are dead and four are living.

Q. Were any of those who died ever married or have children?

A. No. They all died when they were young children.

Q. Give the names of these children who are now living.

A. Sylvester is the oldest, then Peter, then Mary and Mary Ann, who is the youngest.

Q. Are all of them married?

A. Yes, they are all married and have children.

Q. Was Wapato John ever married before he married you?

A. No. I was his first wife.

Q. Did he ever have any other wife besides you?

A. Yes, he lived for a short time with my younger sister, Temis.

Q. Was Wapato John and your sister Temis legally married?

A. No, they just ran away together for a short time.

Q. Was this after you and Wapato John were married by the Priest?

A. No. It was before we were married by the Priest. Wapato John and I lived together, and all our children were born before we were married by the Priest.

Q. Was Wapato John the father of any children by Temis?

A. I am not certain that there were any children born by him.

Q. Did Temis have any children?

A. Yes, she had two children, Charlie Wapato and Charles Iswald.

Q. Are these children still living?

A. Charlie Wapato is dead and Charles Iswald is still living.

Q. When did Charlie Wapato die?

A. About five years ago, going on six.

Q. When did Wapato John die?

A. This last summer, last September.

Q. Did he die before or after any or all of your eight children died.

A. John died after all of these children died.

Q. Did Charlie Wapato leave a wife and children surviving him?

A. Yes. He left a wife and she is here in this house, and I think he left three children living when he died.

Q. What is the name of this wife, and the names of the children?

A. Matilda is Charlie Wapato's wife's name, and the childrens names are Paul, Paschal, Agnes.

Q. Who was the father of Charles Iswald, was he Wapato Johns boy?

A. No, Wapato John was not his father, his father's name was Iswald. Wapato John never had any other children except my children and Charlie Wapato.

Q. Did Wapato John acknowledge Charlie Wapato as his son?

A. I never heard him say that Charlie was his son.

Q. Did Wapato John ever visit Charlie Wapato, or did Charlie ever visit Wapato John?

A. Yes, they were friendly and visited each other.

Q. Did the Indians recognize Charlie Wapato as the son of John?

A. Yes, he was recognized as John's son by the Indians.

Q. Did Wapato John ever deny that Charlie was his son?

A. No.

Q. Who, now, do you consider the heirs of Wapato John?

A. Me and my four children.

Q. Do you recognize the children of Charlie Wapato as legal heirs of Wapato John?

A. No, unless the Department says they are. They never seemed to recognize Wapato John as their grandfather.

Q. Were you living with Wapato John as his wife at the time of his death?

A. Yes. We lived together for a number of years alone on our place and worked.

Q. Were you ever divorced from him?

A. No.

her
mark

MADALENE WAPATO,

Subscribed and sworn to before me this the 16th day of January, 1912.

Oscar H. Tipps
Supervisor U.S. Indian Service.

Witness:

John B. Wapato
Acting Interpreter.

TESTIMONY OF SYLVESTER WAPATO,
Son of Wapato John, Deceased.

FEB - 6 1912
File 11503

Witness sworn.

Q. State your name, age and residence.

A. Sylvester Wapato, age about 57 years, residence Cholan, Wash.

Q. What was your father's name?

A. Wapato John.

Q. Is he living?

A. No, he died about 4 months ago.

Q. Where did he die?

A. At his place on Lake Chelan, Wash.

Q. Did you attend the funeral?

A. No. I did not attend the funeral as I was sick abed, but I saw my father after he was dead.

Q. What is your mother's name?

A. Madalene Wapato. She was the first witness that testified in this case here this morning.

Q. Give the names and ages of your brothers and sisters, if you have any.

A. I had two brothers and two sisters. Peter and Charlie ~~were~~ are the brother's names and Mary and Mary Ann are the names of my sisters. Peter is about 55 years old, Charlie was only a month or two older than I was when he died; Mary is about 52 years old and Mary Ann is past 4o years. She is the youngest.

Q. You say you had a brother Charlie, Is he living?

A. No, he died about five and one-half years ago.

Q. Did Charlie have the same father and mother as you and the rest of your brothers and sisters?

A. We all had the same father, but Charlie had a different mother. His mother was a sister of my mother.

Q. Was it a custom among your people and a common practice for a man to marry the older daughter in the family and then marry one or more of her younger sisters, and have these sisters as his wives at the same time?

A. Yes, this was the old custom in use among our people at the time my father was a young man, and it was a common custom until the Priests came among us about 40 years ago.

Q. Did you always recognize Charlie Wapato as your brother?

A. Yes.

Q. Did your father recognize Charlie as his son?

A. Yes. My father raised Charlie from the time Charlie's mother died, when he was a little boy, until he became a man and began to make his own living.

Q. Who do you recognize as the heirs of your father?

A. His wife and all of his four children who are now living and the children of Charlie Wapato.

Q. Did you hear the testimony of your mother, Madalene, here this morning regarding Charlie Wapato?

A. Yes. My mother is very old and childish and very hard of hearing and I consider her testimony on that point as childish and not competent.

his

SYLVESTER WAPATO, mark

Subscribed and sworn to before me this the 16th day of January, 1912.

Oscar H. Lipps,
Supervisor U.S. Indian Service.

Witness:

John B. Wapato
Acting Interpreter.

TESTIMONY OF MATILDA WAPATO,
Widow of Charlie Wapato.

FEB - 6 1912
File 11503

Witness sworn.

Q. State your name, age and residence.

A. Matilda Wapato, age 47, residence Colville reservation.

Q. Were you acquainted with Wapato John during his life time?

A. Yes, my husband, Charlie Wapato, used to say that Wapato John was his father.

Q. When did Wapato John die?

A. I think this is about the 5th month since he died.

Q. When did your husband, Charlie Wapato, die?

A. Five years and past, going on six years.

Q. Were you and Charlie Wapato legally married?

A. Yes, we were married thirty one years ago at Wenatchee, Wash., by a Catholic priest named Orband DeGrassi. The Indians called him Left Hand.

Q. Were any children born to you and Charlie Wapato?

A. Yes, there were in all 10 children born to us and three of these are now living.

Q. Give the names and ages of those living.

A. Paul, age 19 years; Paschal, age 16 years, and Annie Agnes, age 13 years. All the rest died when they were young children except one, Matthew Wapato, who died when he was 25 years old.

Q. Did Matthew have any wife or children?

A. No, he was never married and never had any children.

Q. Did Wapato John visit you and your husband, Charlie, at your home frequently?

A. Yes, he visited us frequently. And when we were living at Wenatchee, Wash., he used to come to see us and he often brough Charlie presents and gave him money. He always called Charlie his son, and Charlie always called Wapato John his father.

Q. Did Wapato John recognize your children as his grandchildren?

A. Yes. He told me that he wanted my children to have a share of his money. He told me this last summer.

Q. Did your children recognize Wapato John as their grandfather?

A. Yes.

Q. Did your husband, Charlie Wapato, have any brothers or sisters

A. Yes. Their names are Peter, Sylvester, Mary and Mary Ann. These four and Charlie had the same father, Wapato John.

Q. Did the Indians generally recognize these four persons you have mentioned as brothers and sisters of your husband, Charlie Wapato?

A. Yes. All the Indians recognized Charlie as a half-brother of Peter, Sylvester, Mary and Mary Ann.

Q. Were you living with Charlie Wapato as his wife when he died?

A. Yes.

Q. Were you ever divorced from him?

A. No.

Q. Where are your three children now?

A. Paul is attending the Chelan High School here, and the other two are attending the Catholic Mission school on the Colville reservation.

her

MATILDA WAPATO, mark

Subscribed and sworn to before me this the 16th day of January, 1912.

Oscar H. Lipps.
Supervisor U.S. Indian Service.

Witness:

John B. Wapato
Acting Interpreter.

FEB - 6 1912
File
11503

TESTIMONY OF ANASTA,
Disinterested Witness.

Witness sworn.

Q. State your name, age and residence.

A. Anasta, age about 65 years, residence near Pateros, Wash.

Q. Are you well acquanited with Wapato John and his family?

A. Yes, I have known them for about 45 years.

Q. When did Wapato John die?

A. He died last fall in hop picking time. I was at his house two days after he died.

Q. Was he married at the time of his death, and if so give the names of his children and the name of his wife who survived him?

A. He left a wife named Madalene, and four children. The names of the children are Sylvester, Peter, Mary and Mary Ann.

Q. Did Wapato John have any children by any other woaman besides Madalene?

A. I knew of only one other. He had one boy, named Charlie Wapato, by the sister of Madalene.

Q. Is Charlie still living?

A. No, he died over five years ago.

Q. Did Charlie leave a wife and children surviving him?

A. Yes, he left a wife named Matilda, and four children. One of these children, Matthew, died after his father died and the other three are still living, two boys and one girl.

Q. Did Charlie ever have any other wife except Matilda?

A. Yes, he had two other women besides Matilda. They both died without children before he married Matilda.

Q. Was Charlie's son, Matthew, ever married ?

Q. No, he was never married and never had any children.

Q. Was Wapato John and Madalene living together as husband and wife when he died?

A. Yes.

Q. Did you ever see Charlie Wapato at the home of Wapato John?

A. Yes, Charlie was raised by Wapato John.

Q. Was Charlie Wapato recognized by the Indians as Wapato John's son?

A. Yes, he was recognized by the whole tribe as Wapato John's son.

Q. Are you in any way interested in the distribution of the estate of Wapato John?

A. No, in no way whatever.

ANASTA, her mark

Subscribed and sworn to

before me this the 16 day of January, 1912.

Oscar H. Lipps
Supervisor U. S. Indian Service.

Witness:

John B. Wapato
Acting Interpreter.

FEB - 6 1912
File 11503

AFFIDAVIT OF JOHN B. WAPATO,
Grandson of Wapato John, Deceased.

State of Washington,)
County of Chelan.) SS.

Personally appeared before Oscar H. Lipps, Supervisor U. S. Indian Service, one, John B. Wapato, who upon oath deposes and says:

"My name is John B. Wapato. I am an adult member of the Moses Agreement band of Indians, and live with my father, Peter Wapato, on his allotment on Lake Chelan, in Chelan County, Washington. I am grandson of Wapato John, or Ne-quel-e-kin, Moses Agreement Allottee No. 8, deceased. I was educated at a Catholic Mission school and at the Carlisle Indian school, and most all of the Indians living on Lake Chelan depend on me to read and write their letters and to interpret for them in all business transacted with the Government."

"My grandfather, Wapato John, died in the month of September, 1911. He was about 83 years old when he died. He left surviving him at his death a wife, named Madalene, or Madeline, two sons and two daughters whose names are Sylvester, age about 57 years; Peter, my father, age about 50 years; Mary, widow of Ustah, age about 55 years; and Mary Ann, wife of Johnny Abraham, age about 40 years. He also had a son named Charlie Wapato who died more than five years before my grandfather died. Charlie left four children surviving him when he died. His oldest son, Matthew was found dead at Yakima something over one year ago. Paul Wapato, Frank, or Paschal, Wapato and Annie Agnes Wapato, all children of Charlie Wapato, were living when Wapato John died."

"Further in this matter I declare my entire disinterestedness."

John B. Wapato

Subscribed and sworn to before me this, the 20th day of January, 1912.

Oscar H. Lipps
Supervisor U.S. Indian Service.